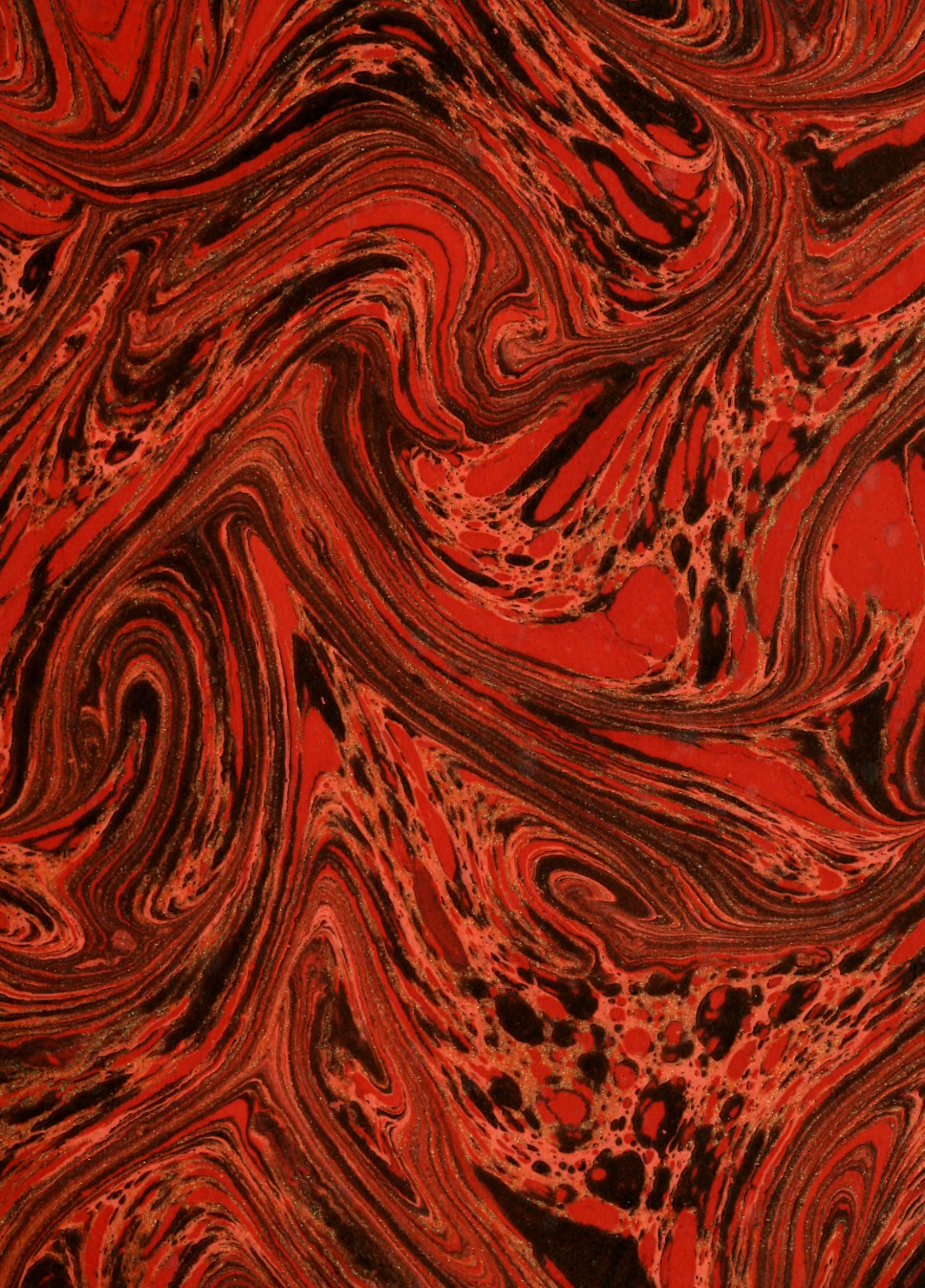

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2/

wood, which goes in the Pipe of a Candle Stick, with a Small Screw I, to fix the Lamp higher or lower.

The Lamp passes through a Door K, made in the Furnace, and the Stick passes through a Hole of about 2 Inches Diameter, made in the Bottom of the Furnace, and through the Stool L;

M The Cover of the Lamp with 3 pipes, this Cover fitts exactly on the Top of the Lamp, and has 2 Small ✠ holes.

N a Thermometer with Red R, to examine the Heat.

This Furnace may also be used for a B: M and Sand Heat, by taking the Top piece off, and putting in a Kettle made of hammered tinned I.

a circumstantial Account of this Furnace, see in Le Febure's compleat Body of Chemistry. London 1670. pag: 86, 87.

6 Der oben Mentionirte Sub A angezeiget wird; soll Warm sein.

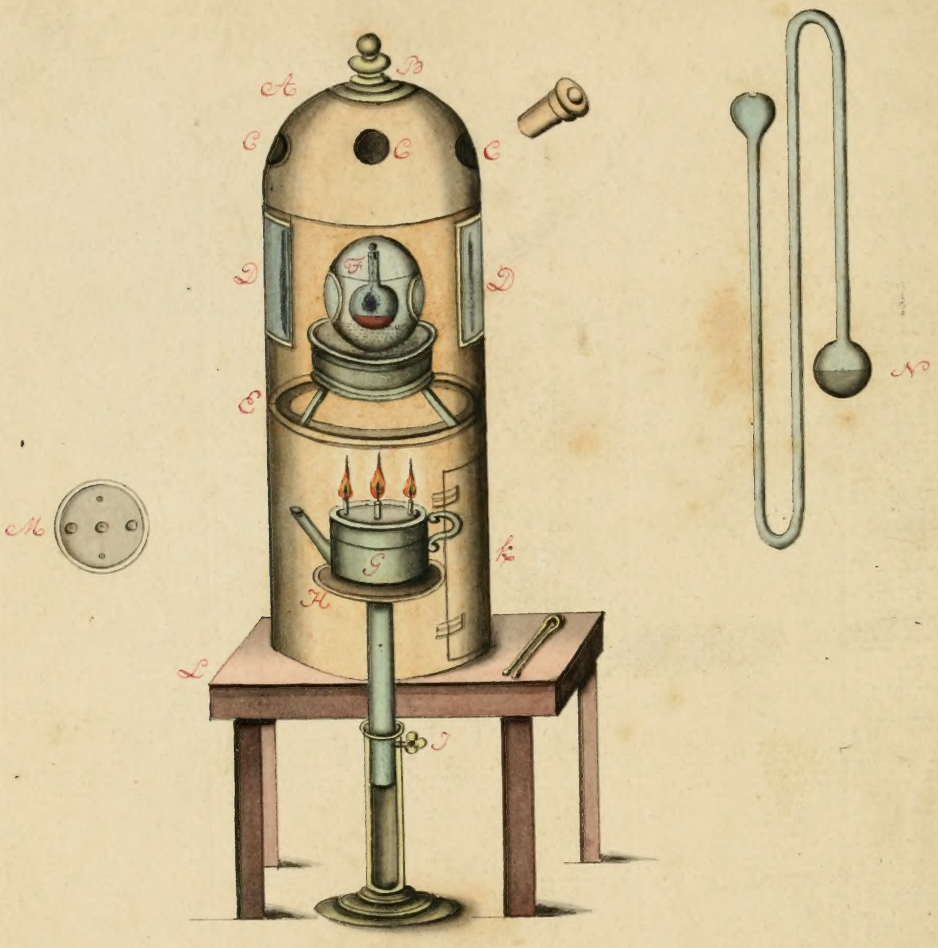
B. Ein Von 3 gegeneinander Bogt, welcher in ein gemahl Loch gerichtet, und gerade über dem A stehet; dieser Bogt dienet zur ∴ Capelle, um per Druck stehen A zu treiben, im fall es nöthig ist.

Wenn dieser Bogt nicht gebraucht wird, lasset man das runde Loch zu mit einer 3 gegeneinander stehenden Platte; als den kan man über diesen Bogen Capsen oder brennen, wen man will.

C. der zieg, welcher die Flamm und Hitz circuliret, und in die Weite Röhre E zeiget.

D Ein 3 eckicher, dem zieg zu Vermindern, oder gar zu Verzündern.

Le Febure's Philosophical Lamp Furnace.



A The Furnace, made of Potters Clay and well baked, is 21 Inches high, 8 or 9 Inc
Diameter, in the Inside, and 1 Inch thick in Substance, and consists of 3 pieces.

B A Hole in the Cover, with a Lead, to put a Thermometer in the Furnace, to
examine the Degre of Heat.

C Three Holes or Registers, which have Stoppers.

D Two Small Panes of Glass, to give Light in The Furnace.

E a Ring in the Furnace, on which Stands a Vessel filled with Ashes.

F An Egg made of tinned ♂, or thin ♃ hammered; This has a Cover, and two
Watch-Glasses, to see the Colours in the Phial. The Phial Stands in ashe

G The Lamp has 3 Small pipes, for the Wicks, and 2 ♃ holes, besides a pipe
to fill it with ♃.

H a round piece of tinned ♂ supporting the Lamp; fastened on a Stick of
Wood,

THE

SHORT PROCESS

INDICATED

As far as the dignity and importance therof will permit.

Translated from the German.

Elaboration of the Philosophers Stone

wherein the short process is indicated as much as the Dignity and Consequence thereof will permit.

Translated from the German by J. Bastrom.

The art itself, one known, is short and simple.
dissolve the perfect Metals, which are nothing else but a
Coagulated Metallic V, in a V or menstruum, congenial to
its inner Nature, which V is Mercury, although not vulgar
mercury &, and thereby reduce them to their first Semina
Prima, into that which they were at first which is mercury.
Then ameliorate the Imperfect by the perfect, that is add
to the Imperfect four more, Bejaj the Sperm of ☉ or ☽.
dissolve, putrefy, coagulate and fix, that is bind them together
by means of the sympathetic, Metallic, Warm △, which is
nothing else but the tinging and colouring Spirit of the Metals
and is called our Sulphur ☿ △ of nature in ☉ ☿ by whose power
our mercury is maturated and decocted into a perfect Metal
agreable to Nature, which takes place by a Continued rubbing,
Agitation or motion, whereby the Metallic △ is excited and
stirred up, to perform its secret operations in the Mercury,
to unite therewith, and coagulate and fix the same so firmly,
that they become One Body, able to resist the Strongest △.
and by this Genuine and Natural process the imperfect
Metals receive the true perfection of ☉ or ☽, accordingly as
your Labour is directed.

It is not lawful to describe the Manipulation.
to reveal the highest Mystery that exists in Nature.
man is always be used to the praise of God and the
Relief of the distressed.

Explanation of the process in a few
fundamental Rules as much as it is lawful.

1°/

1/ For this Intention of ameliorating unfixt metals, you must labour in Metals, through Metals, to Metals.
Therefore all those err widely, that seek in Things foreign to metallic Nature; for instance
1/ foreign Matter, which is not metallic.
2/ foreign Corrosive V.S, not metallic.
3/ foreign destructive Fires, not metallic.

2/

Proof.

1/ foreign Matter, which is not metallic, is of no use in our Work: because One Nature loves the other in Kind; one Nature receives the other of the same kind, and one Nature multiplies another in its own kind.
a Man generates a Man, a Beast a Beast and a Tree produces another Tree of the same kind.
One Metal loves another Metal, and one Metal ameliorates another, a good Metal enters into an inferior Metal and ameliorates it if You do but prepare the perfect Metal and spiritualise it, that it may be capable to penetrate, like a Spirit, the imperfect Metal in fusion, and unite therewith per minima, like One with another, so that the One can never be separated from the Other.

Therefore, whosoever Wishes to ameliorate Metals, let him seek that Amelioration only, and solely in the proximate or perfect Metals, in ☉ or ☽; and avoid all other things which are not of Metallic Nature, if he does not like to err but Wishes to 'walk' in the true Simple Way of Nature, and see a happy End.

2/ foreign Corrosive Waters, which are not Metallic do not serve in our Work for this reason,
Metals must be dissolved naturally, and must be reduced into their first Seminal, Mercurial Flux.

no ☿, no ☾, and no other corroding ☿ made of mineral substance, such as ☾ ☍ △, ☾ are such like salts can effect a Natural Solution; because these principles are not at all connected or related to be a metallic Genus

Altho' such corroding ☿ can corrode metals, and retrograde them somewhat from their metallic Form, yet this is not a Natural or perfect Solution, but only a Corrosion or Ruine and a total Destruction of metals and of Metallic property.

Therefore Whoever wishes to dissolve metals perfectly and naturally let him avoid all these corroding mineral ☿, and let him use a true metallic ☿, which all metals have because it is of their own metallic nature, and like a metallic Spirit can penetrate all metals, and resolve them into their minutest particles, and reduce them to their own nature, as they all proceeded from this metallic ☿, (i.e. ☿) before they were coagulated by Nature into fixt metals, but one more next and more perfect than the other, according as that metallic ☿ (☿) has been corrected by the Sulphur or △ of Nature, and has been purified and matured, as the Difference of metals is only accidental but not essential nor Elementary.

This metallic ☿ and Spirit is Mercury, this is the mother of all metals, and of this they have all been generated. This ☿ is no corroding mineral, but a true metallic ☿, by which alone all other metals can be undoubtedly in a natural manner, and can be reduced into their first seminal Flux, without suffering any Loss of their metallic properties.

Therefore Mercury has been called by the philosophers the Cold metallic △, Agent Sulphur and others call the Mist, which is contained in ☉ and ☾, the cold metallic △, and the ☿ of Saturn, and the prima Materia.

4 111

/: also is the 4th 8 called prima Materia by Monte Snyder
and others before him :/

Whereas Metals, by their Solution, are reduced into their
first matter, which is Sulphur and Mercury.
but how this Solution is performed, Your Electoral High-
ness knows already from me and has seen it, therefore
I need not repeat it here, altho' I shall hint at it here
after

/: this Tale makes me think, that this was Gedrycie
to Augustus Elector of Saxony, as after that Frantz Rud
phs Von Christianus, no prince in Europe has profyted
the Stone :/

/: on the other hand as this Author makes use of an
Expression of the Gold Δ and prima Materia, which are
both of Monte Snyder, it is possible that M. Snyder borrowed
the Expression of this Author, the Style of these Writings
is too Indecent for the Sons of Minerva. :/

One who does not know the method of this Solution, and
has not seen it, will be a long time in the dark, until
he thinks deeply of the matter, or God enlightens him.
because our natural Solution cannot be performed by
mineral corroding V, or strong elementary Δ, as the un-
experienced do dream.

No strange and destroying Fires do not serve in our Work.
the Philosophers do assert, that They do not burn their fingers,
when They make their Stone, but that They make use of an-
other Fire than the common.

The Philosophers Δ is quite unlike the common Δ;
common Δ is known to Every one, but the Philosophers Δ
is artificial, difficult to find out, and of a metallic Species.

our common Δ is fed by irrestrict and dissolvable Substances
Wood, Coals, all the similar Things, and is burning and
destroying

destroying, devouring all Things. Our philosophical ☉, altho' warm and dry, yet is it also moist spiritual and burns not, destroys not, but nourishes and enlivenes like the heavenly ☉ / he means the educated secret ☉ /
Common ☉ is extinguished when the secret is wanting.
Our philosophical ☉ continues its steady & equal operation, it is maintained without fewel, and operates without ceasing in our Work, when it is excited or stirred up, as Your Elector: Highness Will knows;
/: the expression excited or stirred up is of Pontanus :/
this our ☉ warms our matter, boils, coagulates, humecteth, nourishes and augments it in Virtue and power
/: he means the secret ☉, the oxydated ☿, the Mover :/
Therefore, whosoever means, like a true philosopher, to work usefully in the amelioration of Metals, let him beware of Common fires, altho' ever so gentle, nay if it were only a B: M:, altho' this is the mildest, yet the Germ of any growing Thing is destroyed therein, but follow Nature, and make use of the Metallic ☿, which is Two = fold and also in some Sense 3 = fold, and I shall nominate them distinctly:
/: it seems, as he rejects all kind of external fire, that he has placed his Glass in horse dung, which may probably give heat enough to excite or stir up the inward Secret ☉ :/
/ have experience, that there is no dependance on horse dung heat, which is sometimes burning, at other times nearly cold, therefore a Well regulated Lamp-heat must be the best, provided good Sperm oil could be procured. /

The 3 Fires.

1o: The first is the Coal Metallic ☉, which is in our ☿.
/: i.e. ♂ in the ☿ ♂ :/

2° The metallic sympathetic Δ, which is in our Subject
i.e. Regimen is Δ of nature in the ☉.
3° The secret Regimen of the above 2 fires, wherein these 2
fires are stirred up i.e. the mover or secret Δ. that
Each of them may act according to its nature and this Δ
is the continual Motion wherein the 2 metallic fires are
excited and stirred up to operate, according to the Nature
of Each of them.

The Cold metallic Δ is Warm, dry and humid, and is
compared to Δ and ∇.

The ☿ is a double coagulated ☿, Warm from ♂ +
dry to the Touch and yet is a Mercurial metallic humidity.
Philalethes calls it our Δ, it is also called ∇.
Therefore it is capable to dissolve metals, which are of its
own Nature, Naturally and Gently, without destroying their
metallic homogenious Quality, and can render them thin
and liquid, as they were before their Coagulation, no otherwise
than as ☿ can dissolve ☿ and liquify it.

2. The Sommaltic metallic Δ is their Sulphur, wherein the
tinging power lies concealed, and is White or Red.
It is White in ☽, ♃ and ♄, being White metals, which do
possess more humidity than Heat.
It is Red in ☿, ♂ and ☉, which are Red metals, and
possess more Heat and Solar Sulphur than the former,
but less humidity.

This metallic Sulphur is the Sperm of metals.
Your Elect: Highness must note this carefully, as the
greatest Secret is concealed herein, which no philosopher
has ever revealed in such plain Terms.
I note here that Every metallic Sulphur resides in its own
mercury and is therewith inseparably united, which you
will find fully explained in the 3 Traits, thus when you
unite

unite ☿ with ☉, You certainly get in Your antimonial ☿ the fiery ☿ of ☉ from homogeneity, as the 2 mercuries, more ponderous than the external Sulphurs, must unite and sink to the bottom; and this martial ☿ conceals its own Central △ or Sulphur and is inseparably united therewith; this martial Sulphureous or fiery ☿ warms and animates the cold ☿ of Saturn, i.e. ☾, and is therefore indispensably necessary in the Work.

You must easily perceive that ☉ does something more than barely separating the external burning Sulphur from the ☾, as in the mean time lets go its fiery ☿, which from Homogeneity unites with the ☿ of ☾, therefore this ☿ of ☾ is more dignified than a Simple ♎ or ☿ of ☾ which is cold and humid, whilst the martial is Warm and humid; Stahl has fully demonstrated this. /

How much of the prima Materia, of the ▽, and the treble △, necessary for our Art, for the Transmutation of Metals.

The philosophical process is but one, and is accomplished by one and the same method from the beginning to the End, in one Vessel, in one furnace, sealed hermetically. Therefore all those are, who in account of different Appetations, used by the philosophers, excogitate as many different Labours, make use of a number of Vessels and furnaces, at different Times, not comprehending what the philosophers mean.

Proof.

1/ Common Chymical Labours avail nothing in our Work, altho' the philosophers give various names to their one, one and simple process, which might be done by a Woman.

2/ this does not exclude preparatory Labours, which are absolutely necessary for getting the true Matter. /

10/

8/

1/ to calcine or make a Calx or ashes.
2/ -to dissolve.
3/ -to Sublime or Subtilise.
4/ -to Separate one from the other.
5/ to distill that is to descend.
6/ to putrefy.
7/ to conjoin or unite. 311
8/ to coagulate.
9/ to make White;
10/ to rubify or make Red.
11, 12, -to fix and make fusible.

all these Operations, from the Beginning to the End are accomplished by the true philosophers by one and the same process in one vessel and in one furnace.

/: Very true! Provided You have the true matter ready at hand, which is the pure āāā, made by means of the Secret Δ, by nature and not by hands:/

/: possessing this pure truble Metallic matter, perfectly clean, then begins the Work of Women and play of Children; then follows natural Solution, putrefaction, Calcination, Albification and Rubification, all in One glass and one furnace, until perfection is obtained.:/

But as Nature operates in our philosophical, above mentioned metallic prima Materia (āāā) and its Regimen by means of the metallic ∇ /: the reverse of the Secret Δ:/ and metallic Δ /: ☿ & ☉:/ and produces Various Colours and phenomena, according to them the philosophers have given various appellations to their great Work and its Simple process, to communicate to the true Sons of Wisdom, but to exclude the unworthy.

vvz: when They observed that the matter in the glass

glass was moved and ascended like unto a Fume of Smoke, and hovered over the V, [: the ☿ :] they have called it Sublimeing, &c

[: explains Batsdorff's Work :]

How to make a Good Regulus of Antimony.

Take crude antimony in powder 2 p: or 1 ℔, Small iron nails or horse shoe nails 1 p: or ½ a ℔, make a Reg: of these 2, according to the usual method.

Beat this ♃ into a powder, and melt it in a new ♈, when it flows thinly, project pure, dry, warmed ☾ in powder on the matter, gradually and carefully, so that finally your ♃ be covered every Where with the ☾, now give a Strong heat, that the ☾ may flow and boil on the melted massa; then pour it out into a heated and oiled Cone.

repeat this melting and purifying With ☾ twice more in a very Strong heat, and when the 3-d time the Scoria appear like Amber and the ♃ is become stellated and looks like fine D, it is pure enough.

further procedure therewith.

Take your Silver-white stellated ♃, beat and grind it to an impalpable ℥, and pass it through a fine Lawn Sceve. Then take very pure common ☉, powder it finely and mix it With the ♃ in equal Wgt.

Sublime this With a Graduated △, and what has ascended keep a part; What remains in the bottom of the Glass rub again to a fine ℥ and pass it through the Sieve, mix this With equal Wgt of new ☉ as before, and Sublime again, and So proceed until all has ascended, Save a few black parts.

 Take

16/ 0

Take now this Sublimate, and throw one Spoonfull after another gradually into a sharp Lixivium, made of a strong Well calcined fixt alcali of Tartar, shut the Vessel, and let it stand 24 hours.

Then put it in a Gentle Digestion, over a Lamp, just comfortable warm, the longer it stands, the better, as the matter will be more opened.

You must stirr it 2 or 3 times every day.

Then evaporate most of the humidity in a Sand heat, N.B. no Glass whether Green or white, nor any China Bason can bear this Evaporation, as even Glass or China is dyssolved by this powerful Solvent, therefore the only method of doing this Evaporation is to use a Well scowered bright Iron Saucepan, untinned, and you can boil and evaporate the humidity.

I have experienced this.

Having left it like honey, pour gradually and cautiously by small quantities a Well rectified acid of Sea salt upon it, so as to cover it well, Then all Effervescence having subsided, shut your Glass, and digest the liquid matter over a mild Gentle heat for 8 dy.

Now distil all the humidity from it per alembic into a Receiver. Then gently increase your Δ under the Sand-pot, to a strong heat, and the ☿ of ♄ animated by Mars, will ascend Snow-white, like a Common Mercury Sublimate.

When cold take it out Carefully and clearly, it is very Venomous and fiery.

This Sublimate is easily revived according to the

the common or usual method of reviving ☿.

Note!

I. The Author of this very candid process has revived his ♄, and what has he obtained?

The same revived ☿, which We have in our āāā, revived from our Secret Δ; this revived Mud ☿ is a Nidus ☿ healed or animated by ☽ and the Oxygen in the recital: marine ☿; I am persuaded that the Author has āāāted this Glorious pure ☿ with a 1/10 or 1/12 part of fine ☉, either in Leaves or in filings, and has digested the āāā in a Gentle heat, to procure the Black Cloud he speaks of, which precedes putrefaction &c. Our revived ☿ in our āāā, after it has been cleansed by Washings i.e. Eagles, is not a hair better nor preferable to this, nay it is the very self same revived Trial Trial ☿, except that ours is already fermented With opened ☉, and this ☿ of our Author is not, therefore he is forced to āāāte ☉ therewith. I believe You do perfectly conceive it. This is in the mean time a happy Explication of Batsdorff's process, which I have explained differently to You in a Small Msc: paper.

Batsdorff's Governes of a 100 Years old is the only alcaline Luxivium, and his Eagle is the ☿. Batsdorff has not revived his ☿, but used it as a ♄ with fine filings of ☉, and thus ♄ he calls his White Dove and Lilly, and attests that it is extremely Venomous.

Use which You please, either the White Dove or the revived ☿ thereof, it is the same ☿;

In —

In Batsdorff's process (which must be longer than this of our Author) now rendered perfectly intelligible by this, (by me too long neglected Tract,) the Sublimate is revived into running & during the digestion, and then the black Cloud and future fixation of Balsd. ääa must follow of necessity, as well as in this Author's and Our Work.

You perceive also that Mr. F. never yet has seen the Genuine putrefaction, neither in the ääa much less in the (from thence) resulting subtil black ♄ or Dust;

all the Blackness he or I have ever seen, is only the Result of the action of the Secret △ upon Rebis, the extraction of the black mad Dog or black, arsenical, acoustible ♄, stiffly adhering to the ☿ in Rebis, therefore this first Blackness seen by Mr. F. and myself, is nothing more than a preparatory necessary Labour, in order to obtain a pure metallic ääa. the black Cloud and genuine putrefaction must absolutely take place during the last Digestion of the ääa, called a Woman's Work and Children's play, Lusus puerorum:

[illegible] Mr. F. . . as you [illegible] the necessity of blackness of the ääa, but I am well persuaded in my mind, that if he does not obtain this Blackness and the black dry Dust, he can never succeed in obtaining the true White and Red Sulphur Naturæ!

In translating and comprehending this valuable small Tract, I believe I have rendered an eminent service to myself and my Friend. J. B.

/: You see how progressively our Knowledge does increase! :/

Second

Second Tract by the Same Author
in Latin.
translated by J: B:
called
Secret of Secrets, or the Magistery of the Philosophers
The Great Art comprehended in 12 Tables.

Table 1.

Admonition to the true Sons of the Great Art.

pray and Work, do not fast or Weep!
agitate, agitate, agitate, and be not impatient.
Do not be too hasty, it is done soon enough, if well done.

Table 2.

The Great Art.

is a Work of Women and Boys play.
it is a simple Operation of Simple Nature.
He that knows how to govern this Work aright
is rather simplicity, than skill in being.
it is a Gift of God, who gives it, relates it
he hides it from the Wise but reveals it to Babes.

Table 3.

Books to be studied in this Great Art.

The Books of the Scriptures
because therein are contained the source of Divine and human Knowledge.
The Book of Nature.
remain in the simple path of Nature; do not attempt any thing above the Earth, what Nature does not attempt under the Earth.
The Book of Reason.
do not adhere always to the Letter in reading of Books but when you read make use of your reason,

and consider the possibilite of Nature.

Table 4.

Three Principles

1° Salt. in Salt is a Vitrioline Oxygen.
2° Sulphur. ☉ God has given to all Things under the heavens a Sulphur or Sperm.
3° Mercury. There is in mercury, what the Wise took for ☿ of ♄ and ♃, of ☉, and of secret △ revived.

Table 5.

Materia prima

1° a Vile Thing, found every where, but only of a few. ♄ and ♃.
2° The Occult magical Earth ⊕ out of which the blood of Saturn ♄ or its revived ☿ is extracted, which descending on Earth, by Circulating in the Glass is coagulated into the Stone.
3° which is a transparent Red kernel, the Rp which One Thing rewards all Things, if You manipulate rightly.

Table 6.

Mercury.

1° the preparing mercury. the secret △, or marine ☿ Mercury is a Virgin, by Whose means Art imitating nature does extract a Virgins milk azoth first and afterwards a revived ☿ out of the Virgin Earth ♀.
2° Mercury to be prepared, is that Secret milk azoth a revived Sophic ☿ which must be extracted from the Virgin from the ♀, which is not seen, until the Artist pleases.

3/

/ The mercury prepared / : the revivified Sophic ☿ whether according to this author or in our 12th Secret: to Philal: / it is the same Thing :/

is the extracted milk, made manifest from what was hidden before / in the III and Secret Δ / wherewith our Infant ♃ newly born / the ☽ / must be nourished here is a Hint. The pure rectified ☿ squeezed out of our ♃, after its sufficient Washing called Lapis, or the revivified ☿ of our author, is the true Sulph: / wherewith the White and Red Sulphur Natura must be multiplied by Imbibition, in Virtue and Quality. /

Table 7.

The Time.

our mercury is impregnated by 7 planets.
: Philaletha explains this by the 7 Regimina, viz:
Regimen ♄ ♃ ♂ ☉ ♀ ☿ ☽. Secret revealed. /
by the long first humid but less dry Way 7 months are sufficient for the artist; but for the quick dry way 15 hours are enough.
/ if this be true, then the Work can be done in a red hot Crucible: / mind what the Brasbounder says /
the humid and dry Way is but One Way, which by diligence or negligence of the Operator may be abbreviated or prolonged.
/: so says Philaletha :/

Table 8.

Pondus, proportion.

The Mercury, the Heaven, runs through the 12 Signs of Heaven, Wherein Sol empties a Year.
/ this is somewhat obscure / in the original /

[: Sophia :] [: ☉ :]

2/ The Mercury and Sulphur are II and I.
[: he has come nearest to Senior's proportion; he has made ☉ the 1/12 part in the āāā.
Senior has taken ☉ 1 p: ☽ 2 p:, Secret Δ 9 p: a 1/12
or ☉ 1 p: ☽ 3 p: — Δ 9 p: a 1/13.
Count Kenn-xāu makes ☉ the 1/10 part;
Rupicy and Philalethe the 1/8.
Our Author has taken II p: of Sophia ☿ to 1 p: of ☉,
so that ☉ is the 1/12 part in his āāā. :]
These 2 unite and disunite, and You will have the true Wgt.
[: he āāā-tes first 1 p: of ☉ with II p: of Sophia ☿,
by rubbing; then he squeezes the loose ☿ from the āāā, and he has the true Wgt.
we do the same :]

3/ The Weight of Nature is to be minded, not the Weight of the Things.
[: i.e. how much will adhere together, without running from it :]

Table 9.
The Vessel.

1/ In an Oval Shape the philosopher produces the Egg.
2/ amongst the least porous Matters, the best glass must be chosen.
3/ for grinding a porphyr mortar is the best.
[: a wedgwood Ware mortar is as hard :]

Table 10.
The furnace.

1/

/ in athanor pleases philosophers.
/ some have used it.
/ use what you like, if you do but understand your heat, so that you be able to increase or diminish its Degrees.

Table 11.

The Fire

/ Our Fire does not burn the hands.
/: he means here the sweet Δ, or the metallic Δ of ♂ & ☉ in his revived Sophic ☿; both are the same, after Revivification :/
/ a Well directed Bath is very convenient.
/ In the room of Δ, heated ▽ may be used.

Table 12.

contains 12 Operations of the great art.

Operation 1st.

preparation

join the pure to the pure.
/: according to our Author make your āāā.
according to us: make Rebis. :/

2.

Calcination

by this sublimisation the Volatile parts are elevated by a Fume.
/: he hints at the black Fume, which precedes putrefaction of the āāā in the Glass. :/
/: our Calcination is performed 1° in Rebis, 2° in the Glass, when we digest our āāā, when our work and his are one and the same. :/

3.
Solution

Volatilise the fixt /: ☉ :/

/: our author has but one volatilisation by Solution; in our Work we have 3 Solutions

1°. in Rebis, whereby the body ☉ is opened, for the ☿ to enter, see marrow of Alchemy.

2°. by means of the Secret △ and azoth.

3°. the last and genuine Solution of ☉ by our ☿ revived in the āāā :/

/: during this last Solution the ☉ is volatilized, the preceding Solutions were only preparatory, in order to obtain our āāā :/

4.
Separation

Separate the Subtil from the ~~thick~~ thick pleasantly, with much Ingenuity.

/: this Expression is borrowed of the Emerald Table.

it is explainable two Ways:

1°. the natural Separation in the clays performed by nature

2°. the Separation of the azoth from the āāā in our process.

5.
Conjunction

Conjoin the male & Red Servant ☉ with his adoriferous Wife, and after Their union They will generate the ☿.

/: the Wife is the revived Sophia ☿ :/

/: perfect Conjunction per minima takes place in Spagia :/

6.

Evaporation

fix the volatile.

/: this takes place in Xp. alba, and not before.

7.

Putrefaction

The Corruption of one Thing causes a production of another.

/: an Expression borrowed of Paracelsus :/

/: this cannot take place before genuine Blackness of the āāā :/

8.

Resurrection

after Death I shall live for ever.

/: this is spiritually and materially true :/

/: here is means Xp alba et Rubea :/

9.

Albification.

knows Thou my Son! that in Whiteness is hidden Redness.

/: the White must proceed from Blackness, and Redness after Whiteness, in due Time :/

10.

Rubification

now the King of Glory is born.

/: Xp. rubea :/

11.

Fermentation

Our ☿ does not tinge, except it be tinged first.
/: our ☿ial, ♄ does the Tincture, altho' the Glorious Medicine for the human Body, yet is not the Elixir for metals, except it be fermented with ☉ or the ☾, by fusion. :/

12.

Multiplication.

He that has made the Stone once, has no nee to make it a second Time.
/: as he may multiply his Work before and after corporeal fermentation :/

Altho' all these Things are absolved by one Operation, yet They are compared With the following

12 Labours of Hercules.

Hercules his first Labour.

Whilst Hercules was an Infant, he killed 2 Serpents which Were sent him by Juno.
Hercules derives from Hera that is the Earth, and Cleos i.e. Glory, as a Glory on Earth.
Juno is the Earth, out of Which come forth the 2 princip the Superior and Inferior /: Secret △ and Rebis, or ☿ and Sophic ☿ :/ i.e. the 2 Serpents :/
which on account of Their venomous Nature /: ☿ & ☿ which

which they draw out of the Impure ☿ for food, have been called Serpents by the philosophers; i.e. ♃ & ☿
& the same as the 2 Dires of Diana
whom Hercules deprives of their venom. & in the glass
or even before in the āāā

2d Labour

Hercules erected 2 Columns in the West.
The 2 Columns are 2 Rules: " " Volatilise the fixt & C
and reflex the volatile. - the West is the philosophical massa
not yet cleansed & the foul āāā, black and dirty, which is
to be cleansed by Wishings called Eagles by Philalethes
such massa & āāā under this obscure Veil, conceals yet
the Splendor of Sol.

3d Labour.

Hercules seeks the Hydra or ☿ Snake, which he con-
quers by Δ 1° by the Secret Δ, 2° by the Δ of Nature in ☉
Hydra so named from the ☿; & as the ☿ & ♃ transmutes
into ♀ i.e. ☿ which becomes all Final & ☉ or ☽ & into ☿
& i.e. into ☿ & for which reason it is said that after
the Hydra's head had been cut off by Hercules, a Serpent
grew out of his Trunck, i.e. the revived Sophic ☿ &
this Serpent he also killed with a certain natural Δ,
& i.e. the Δ of Nature in ☉, sexed sexually the ☿ &
when he transmuted the ☿ & the Sophic ☿ & into ☿ & into
the ♃ &

4th Labour

Hercules kills and skinneth the Nemean Lion,
and hangs the Skin over him.
the Nemean Lion is that ☿, which is also called the Queen
Lion & ♀♂☽ & he takes that Lions Hide off, and having
washed

washed it very clean /: having purified the āāa :/ he anoints himself therewith. /: i.e. puts it into a Glass :/

5th Labour.

Hercules catches a Deer, whose feet were of brass, /: white brass is the ♎ :/ but the head was of ☉. /: ☉ in Rebis :/

The Deer, which was a female denotes the volatile ☿ /: ♀ which he fixes.

The Legs denote the first Imperfection, whilst the ☉n Head signifies perfection, our perfect Sulphur.

/: i.e. Rebis is the female Deer which allegorys Lamspring has borrowed of Ovid. :/

6th Labour.

Hercules wounds the breast of Juno /: ♎ :/ with a 3= pointed Arrow, /: ☉, ♎, serial △ :/ or the Dragon with 3 heads :/ because she caused him so much Labour. Juno is the ☿, prepared before hand, at the Sweat of his Brows. /: i.e. a highly purified ♎ :/

The 3 pointed Arrow is the Key /: the 3 principles :/ wherewith he Wounds the breast /: Rebis :/ and draws out of the Wound a Milk mixed with Blood /: this was a Cruel action, but the Milk is the revived Sophic ☿ āāated with ☉ /: the Blood or ℞ :/ or ☉ in the ā

7th Labour

7th Labour

Hercules kills the Harpies. /: which were females :/ The Harpies are the black or Evil Spirits /: the black mad Dog of Irenaus :/ enclosed in Our Earth /: in the ♎ :/ which by their Impurity bring damage, for which reason Hercules /: the Operator :/ rejects them as a putrid or damned ☿.

/: This explains the Washings of the āāā of its black ☿, extracted by the Soul ☌ and azoth, during the preparatory Labour :/

8th Labour

/: azoth :/ /: ♂ ☉ mar :/

Hercules conquers the River Achelous, a Son of Oceanus, one of Terra /: ♏ :/ which is changed into various Forms. /: first ☿, then ♎, then azoth, and finally ☿ revived :/ Achelous is that Third Thing /: the revived Sophic ☿ :/ which results out of the ▽ above /: azoth :/ and the △ below /: ♏s :/ and passes through ~~various~~ Various Forms, yet inclines always to become ▽ /: i.e. ☿ :/ therefore Hercules changes this fluid nature /: āāā :/ into a fixt ☿ /: the ☉ :/

9th Labour

Hercules robs the 3 Sisters of the Hesperides of Their Golden Apples, after having killed a Dragon who watched them.

The 3 Sisters are the 3 principles, Body /: ☾, ♏, Soul ☌ :/ from which a Golden Liquor is extracted /: i.e. an animated Sol ☿ & the āāā :/ which is the Life of the Stone; named the Golden Apples.

The

The Dragon /:i.e. the Babilonian Dragon of Flamel:/ denotes the ☿ as yet impure.
/:i.e. the Earth's black ☵:/

10th Labour

Hercules has conquered king Gerion, who had 3 Bodies, and 6 arms, and it was therefore necessary to conquer him 3 times, and after the third Victory Hercules took all his property away with him. Cuban Her. 1x. 91.
Gerion is the Stone consisting of 3 principles or Bodies and passes through 3 principal Colours black White & Red, The first Colour denotes death, the second Lunar — and the third Solar perfection; Hercules having conquered him by long patience, at last carries off his property or Riches.

11. Labour.

Hercules has also carried the Heavens on his Shoulders, by Request of Atlas.
The Heavens denote our ☿ /:our word ☿, i.e. ☿☽☉♂:/ which contains the Rudiments of the planets /:methinks:/ the 4 metallic Elements and the Sign of Aries /:♈:/ whose Figure is a Symbolum of the 8th Heaven, where the fixt Stars are, called by Plato the Eternal Fires. Aries is also a fiery Sign.

12th Labour

/:fixt:/ /:Lapis or Joseph: ☿ Text:/ /:☽☉♂:/
Finally, Hercules has conquered Anthæus a Son of Terra who during this Battle, when ever he fell on the Ground became Stronger than he was before. /:multiplication of the Tx:/

Anthæus

Anthem is the perfected Sophic ☿ i.e. the Lapis Concealed
out of our ☿ ♏♑♓ or Rebis / which during its formation
when the ☿ receives ☉ in the aaa / is coagulated into ☿
/ into Sulphur of Nature White and Red / it acquires
constantly greater powers, until that Tincture is made
exalted or multiplied to so high a state of simplicity &
fineness that it can no longer touch the ☿, & all is be
converted into ☿ but stands like a fiery Indian Red Oil
/ which gives Light in Emanation /

by this the several Multiplications are indicated.

Explication of the foregoing.

You must kill the fiery Dragon / the dragon without Wings, ☉ /
/ or an Egg / ♎ /, by the assistance of the fugitive Servant / ♃ /
and the Flying Eagle / Sol ☌ ♎ / in a certain Wq. and pro-
portion, and by a certain Regimen of the ☌, according
to a continued Motion of the Heavens in Sublimation, Dc-
Solution, and Cohobation repeated 7 times or 9 times / 7 or
9 Eagles / up to putrefaction and perfect Solution.
by God's Blessing you will see the Ravens-head
/ Blackness / In this is concealed the Form and Soul
/ of the Dragon / ☉ / in the same manner as the body rests
therein; This, which has now been rendered Spiritual,
by the above named Operations, eagerly longs for its Soul,
to be therewith reunited for the sake of its Exaltation,
as the dried Earth longs for Rain, for the sake of fer-
tility.

Therefore reunite Mercury, (ultimate Composition
return now the Soul to its body by a proper Regimen
of heat, by Calcination, Incineration, Exhalation, Coction,
Dealbation and Rubification until perfect Fixation.
or Change the Black Ravens head by means of the
permanent ☿ the revived Soph: ☿ in the aaa / hidden in
the Bella of the Green Lion / ♍ into the Whitest Lyst

White,

White, and then will have the Lunar Tincture; and then in a dry, and Stronger Decoction convert it into the Red Lion unto perfect Fixation, and then will possess the Solar Tincture.'

Praise and Glory to God. Amen.

: the fiery Dragon is ☿ in Rebis, or ☿ in the ääa;
the fugitive i.e. trifaled Servant is ♃♄♂ in the ääa;
the flying Eagle is ♆ and its rewivd ♀ in the ääa. :

Finis. Dec: 1806.

P S. : amongst other Herculanean Labours is mentioned the Cleansing of the Stables of King Augias, which Stables Hercules cleansed in one day, having caused the River Peneus to run that way.
From this the proverb derives, Cleaning the Augian stables. This I explain by Washing the ääa from its blackness by warm ▽, cleansing or washing away the black mad Dog, the black burning ♎ of the ♋. :

J: B: :

: add to this that Hercules killed that Eagle : scout ♎ :
which did eat the Liver out of Prometheus his body, who was fastened to mount Caucasus, and finally delivered Prometheus himself. :
: Prometheus is the ♀ in the Compositum, which is finally revived in the ääa : J: B:

15 Sept: 1804;

ON

SHORT PROCESSES.

That there exists a Short process of regenerating matter, I prove
the Sudden Regeneration of the bodies of Enoch, Elias and
the bodies of Christ, neither of whom passed through the long way
of putrifaction; especially the 2 first Bodies of Enoch and Elias
who were suddenly regenerated, purified and Spiritualized by
the Universal Agent, the Electrical principle, Δ manifested in Light
and burning Δ. You must allow a Central Harmony between
Spiritual and Material Things, and that from the Creator
down to the Smallest atom of Matter exists a Concatenation and
Central Harmony, well Known by the author of the Emerald Table,
quod est Inferius est Sicut id quod est Superius, ad cogitandum
Rem mirabilem unam; the Wisdom and Omnipotence of God
conspicuous in Every thing, and where there is Wisdom there
is Harmony.

That there existed Short processes by melting and vitrifying
you need not to Doubt, and you would not doubt if you had time
to study the Turba Philosophorum, wherein the ancient Egyptian
Philosophers and their obscure Hints are collected from ancient
Records and Manuscripts, mostly lost at present, but independant
of old and modern proofs, the Regeneration of the perishable
bodies of Enoch and Elias must convince you of the possibility

Miriam prophetissa, who occurs in the Turba philosophorum,
the first author that gives hints of a Short process, to
be accomplished in 2 or 3 Days, or perhaps in a few hours.
I shall give you her words, from the Turba:

" Take the white Gum ℥ oo ; and the Red gum, Kibric ℥ ß ;
" which is the philosophers ☿ and the Tincture ; ℥ MMß or
℥ß ii aurarum ;
" marry or unite the white gum with the Red gum,
in the nuptial bed in the △, until they become fluid like
▽, and this ▽ you must vitrify.
" Take Kibric ℥ ß ; and Zubec ℥ oo ; make them fusible
and vitrify them by means of the vitrifyable fusible
℣ ℥ ; Silex or glass ; in the vessel of the philosophers ; ☿
preserve carefully the fumes that they do not escape
out of the vessel, use a gentle heat in the beginning,
and stay with the vessel, to observe the changes,
how the matter, in ☿ hours time, becomes Black,
white and Red, and the fumes ; if you prevent their ♐
escaping ; will penetrate the fusible body ; Silex in ♐
or white glass ; the Spirits will be united, and the
whole will vitrify and be fixed. This mass penetrates
and is fusible."

Myrican says further:
" Take the white, clear, much admired Herb, which grows
in Rivers and in Hills ; the white river pebble ; and rub
it to a subtil powder and sift it, as well as the 2
substances Kibric and Zubec, the 2 fumes ;
" This herb is the true body, that does not fly from
the △, and has a power to retain and fix and vitrify
the 2 Spirits, which are volatil.
" This in truth is our Stone, made by vitrification ;
vitrified by means of the vitrifiable body ; Silex, pebble ;
the 2 fumes Kibric ℥ ß ; and Zubec ℥ oo ; which two do
contain inwardly 2 Lights, Spiritual ☿ and Spiritual
☽, that is ☿ and ☽ immature, ☿ and ☽ generating fumes,
" and when the glass is made, give to it the
" End or fulfilling of Tinctures, the bodies of the Spirits,
" and the Weight of Nature, and the Spirits will open their
own

bodies, and will be determinated or specificated, and Those
will see wonders."
/: the End or fulfillion of Tinctures, means that you are to
propel your fixt pebble glass upon ☽ or ☉ in the ♈, in order
to volatily the Metal and make a ~~turn~~ singing Lunar or
Solar glass thereof :/
"My whole work depends on a moderate will regulated
by. O what a wonderful work is this! A passes from
one Colour into another, until it is become White and
Ruby-Red; and is done in one Day, nay in 3 hours."
/: The time depends on the quantity or the Scale :/
Let the Δ go out, open the Vessel, and thou will find
thy snow white clear body /: the powdred pebble :/ changed
into the Colour of a wild poppy or Corn-flower,
/: papaver Erraticum grows amongst the Rye, and is of a
deep Red Colour :/ "Sometimes mixed with White or yellow.
This is the body: the Silex melted into glass :/ which
incerates, gives Ingress, and penetration /: see what Stahl says of Glass
"It determinated Solar Influx penetrates, ameliorates
and fixes a 1000 parts, nay Sometimes 1200 parts of ☿, ♃ or ♀
or ☽, when determinated with corporeal ☽ it has a power
to fix ♃, ♀ and ♂ into good ☽, in the same quantity.
"This is my most Secret art" said Myriam the prophetess
to Aaros King of Egypt: "I will repeat unto Thee,
how Thee must proceed by the Shortest way with
the clear body /: the pebble :/ which is thrown up on the
Hills, /: probably by the Inundation of the Nile :/ and
which body cannot be conquered by a humid putrefaction"
/: no, you cannot putrefy glass :/
"Take the body the Gum Elsaron" /: this is the Silex
when fused into glass :/ "and unite it with the 2 fumes.

"the body is the Cause of preservation and fixation of the
"2 volatile fumes, rub them into a Subtil powder and
"unite them, and go not away from your work, because
"it must all become fluid, and fixt."

C: by these hints it appears, that she has melted the pebble ☿ ☽
into glass first; this glass when cold she pounded, and this
powder she mixed with the 2 volatile fumes Vibrie /: ☿ :/
and Zubee /: ☌ :/ She mentions no proportion or weight:

"If thou throwest it on its Spouse /: ☉ or ☽ :/ it will
"flow again like water, and when cold it is congealed
"into a glass. /: the Ag :/
"with this make projection, and Thou will See wonders,
"O Ares! this is my most Secret art; Know that the
"2 before named fumes are the Roots of this art;"
/: i.e. Vibrie, ☿, which contains the Spiritual, immature,
Sophic ☉, our ☉, Sophic ☿, and Zubee /: ☌ :/ which is
nothing else but immature ☽, or ☽ in Embrio, and
this has been attested by Becher, Engel, Cramer,
Madelon Fachs and other eminent Mineralogists and
alchemical philosophers: ☌ is Spiritual not yet
corporified ☿, as ☿ contains Spiritual immature ☉:/
"but the white fixed body"/: the pebble:/ "is of the Heart
"of Saturn"/: the Egyptians frequently denoted the Earth
by Saturnus, as well as ♄ and Lead:/
"which preserves the Tinctures", says Myriam.
"the philosophers before me, have named this body
"by numberless names, but it is found on the hills
"and it is a clear, white, body. /: the pebble :/
"now I have told thee the principles of my art:
"Some of them can be bought for a trifle, but partly
"you find it on low Hills, near the River."

by the Seal of Hermes is meant the necessary Degree of Δ.

Myriam continues saying to King Ros, "the work can also be made out of one Subject, which is a brittle body, and is poisonous, and has the power to destroy all Metallic bodies, reduces them to dust and coagulates ☿ by its fume." /: This one Subject is Lead and the Offspring of ♄, i.e. ♄ Lead in the Test or Copel and ♄ by its ☽ :/

"I assure you by the living God", says Myriam, "if the before mentioned poison /☿:/ is dissolved, so that it may become like a subtile water, no matter by what method, such a Solution is effected, you will obtain a tinging power /: a first Glass of ☿ to strip ☉ & ♃ into pure ☽ or ☉. upon ☿ and ♃ :/ Our art is in all Metals and Metallic bodies"/: Maria casts:/ "we have discovered the tinging Spirits, and we have multiplied their powers."

The vessel of Hermes is the Regency of the Δ.

Translation of some verses in the Turba

„Myriam says much in a few words.
„with 2 gums she can bind the winged Man"/: the volatil principle:/
„In 3 hours time she binds /: fixes :/ 3 Strong Men :
/: ☿, ☉☉, Silex :/ Myriam accomplished her work in 3 hours.
„She is well acquainted with the Love and Daughter
„of Pluto /: i.c. Δ :/
„Her art is concealed in 3 Spermatic Substances."
/: i.c. ☿ and ☉☉ fixed in the Metallic Matrix, which is the quartz or pebble :/
read attentively what Becher says of (the power of) Glass —
vide Stahl p: 392.

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now recollect of what happend in Germany with a person of the name of Sumner, who knew a process whereby he elaborated in 16 hours time in an open △, in the open air, on account of the poisonous fumes, a Medicine whereby he transmuted ☿ into fine ☽, but ♄ into fine ☉, 1 part upon 24 parts.

The first medicine, as he declared the same to his friend Baron Schröder, was "a fixt ☉, made with borax "both Tinctures proceeded from the internal ♃ of ♄, ex "⊕ ♂ viride æris: and from the ♄ of ♄. This is known "to a number of people as well as to myself," says the Baron; "and the professor makes no great mystery "of this, as he professes a better work."

now add to this the well attested art of Vierow by Dr. Helvetius, and another Demonstration of the same Vierow some years after, when he used nearly the same Expressions in Italy at Verona.

I again recollect the art of the button maker, at Birmingham an illiterate fellow, who could neither read nor write, but had learned from a professor, whose Life he saved, to elaborate by fusion and fixation, in 4 hours time, in a ☾, in a wind furnace, a sufficient portion of a Tincture Medicine, whereby he transmuted about 2 ℔ of Copper into fine ☉. The Late Mr. Edward Shute, my friend and protector in Marylebone, in 1787,8 89 Know him very well and also know the Goldsmith at Birmingham, who bought the ☉ every year, and had made one a golden Cup or goblet for the button maker, to Drink out of, as he told Mr. Shute.

all this you may safely rely on, as the most sacred Truth. now I believe you will no longer doubt the possibility of short processes by fusion, sepsation, vitrification and determination in the ☾ in the wind furnace!

Eudoxus in the hermetick Triumph p: 137 explains a saying of Sendivogius in my opinion perfectly wrong.

The [illegible] Sendivogius is this:

"O couples with the Chalybs 11 times, the O emits its Sperm and is weakened almost unto death; the Chalybs conceives and brings both a Son, more noble then the Father."

These Hints are of alex.r Sthoiaeus, Sendivogius inheriting the Tincture, vide and Manuscripts of his Friend Ston. vide Stahl. 1:397. Sendivog was no professor!

this appears to me to be a Hint of a short way of a few days, and is perhaps the very proofs of Vierord but converted with and convinced Helvetius of his former doubts. This is the more probable, because Vierord expressly declared to D.r Helvetius that the Chalybs of Sendivogius was the mercurial Radical humidity of the Metals, i.e. the Mtls, and he said to Helvetius that in the dark Hints of Sendivogius the Truth was hidden, NB: of his work, as Vierord knew and believed no other work possible, but his own.

He said to Dr Helvetius, that the Chalybs of Sendivogius (Mtls:) is the very self same mercurial Radical humidity of the Metals, whereby or by whose help the artist can, without any corrosive menstruum, in an open Crucible in the Δ separate the fixt Sols and Lunar Rays from their bodies, and can afterwards convert the volatil mercurial Tincture into a dry ringing Glass; as he shewed me" says Helvetius, "and made me a present of an exceeding small quantity thereof."

the Chalybs in the dry way means beyond doubt the Mtls and the ☿ vide in Re Cutyl: means also the Chalybs, so is the volatilised fixt ☉ of Or: in basilius his great Work: also a Chalybs and Magnet to attract the Red ☿ of Or, and as own Spirit of Mineral ☿: the universal ☿ or specificated in Or:

Exper.

Experiment

If butyr: ♄ (on account of its containing ☿ vitae) is capable to dissolve ☉ centrally and radically, as it certainly does, Witness artephius and other philosophers, and as verified as a fact by Boerhaave and Potter, in via humida, so as to volatilise ☉ and carry it over by distillation, then the Mtr ☽ must have the same power in via sicca in the ☾, provided we take the right method.

now, what does qualify the ☿ vitae to destroy and putrify ☉? the Concentrated + of Sea ☾ in the ☿ corrosive, but still better if the + of ☉ is combined with the ☿, as Neuenstein teaches and Becher also

now, what does the Mtr ☽ want to have the same power over ☉ in the ☾, as the ☿ vitae has in the butyr: a Concentrated ☿ of Sea ☾ or of ☉.

what is that ☿? a genuine △ dilated or extended in the universal aercal +, as I have observed in other places. your Mtr ☽ must be endowed with that △ of Nature, otherwise I think it will not do, although you may think the ☉ unnecessary.

now we have 2 Methods, to impregnate the Mtr ☽ with the ☿ of Sea ☾ or ☉, either before we use the Mtr as a dry Salvent and Destructor of ☉, in the ☾ or after the ☉ has been incorporated with the Mtr. you may try both; and you ought to know, that ☉ fixes and gives Ingress (Monte Snyder does) (Monte Snyder unites the Mtr to the ☉ first.)

I prefer the last method, to incorporate the ☉ first with the Mtr, for 1°, this is a preparatory Labour and agrees with the words of Vieroot, 2°, the Mtr ☽ protects the volatilised Solar atoms from being lost. but whether this can be done all at once, or ought to be done gradually, depends on Experiments.

I must here give you a hint of a great practical Philosopher, who has writ 8 or 10 pages in 4to concerning Sale Enixa, never published, which was communicated to me by the late Mr La Fountain, in Manuscript. The author says: N: 4, "With Sal Enixum, which is impregnated "with ☿, ~~it converts~~ ☽ is transmuted into ☉, but ☿ into "☽ and ☉. and this is a Sulphureous Sal Enixum ——— /: vide Digby A: 16: :/ Take pure ☐, ☉ and pure ♃ āā 1 ℔, ♂ in fine powder ½ a ℔, clean filings of ♂ and ♀ āā ½ ℔ or 4 ounces, powder your pulmes first by it self, then mix the pulmes "with the ♄, ♂ & ♀, and add some clean Charcoal dust. pulminate this gradually in a roomy ☾, previously made red hot in the wind furnace, only a Table Spoonfull at once projected into the ☾, when the whole massa has been projected, then add some Sea ☉, and let it melt 3 hours, the ☾ close covered. /: the Sea ☉ is here used in the room of ☉ :/ N.B. The whole Secret consists in this, that you consume the Salts, which corrode the ℳ ♄ ♂ & ♀ and convert the ℳ into a tinging Sulphur. /: I believe he means to say, consume the ℳ :/ "Take the massa out of the ☾, powder it warm and dissolve it in a large quantity of clear warm ▽. filter this Lye or pour it clear off from the Sediment. # /: This Lye will gild Silver, glass and Cream colored ware, as formerly my ♄ did, whilst Suspended in the alcali :/ Sca ~~Dob~~ de La Brie Insc :/ "boil this Lye gently for an hour or two, and the massa will dissolve much better, your Lye will be red like blood. "Then precipitate it with the ∓ of ☉ or with ▽. "filter the Liquor from the ∓ and ♃, which dry. "This ♃ is a Sulphureous and Mercurial ☉ Enixum, "and wants nothing but fermentation, and final "vivification". /: note in this you have ♃ from ♀ ☉, ♄, ♂ and ☿ :/

now to proceed in my Experiment.

Having first made or otherwise in your possession a pound ☿ of Silicatus, take thereof 11 or 12 parts, say Scruples and 1 part or Scruple of pure ☉ without alloy; melt your ☿ first, and throw in the ☉, and the ☉ will in a moment be lost therein and dissolved, like Ice in warm ▽, which I have several times contemplated with a deal of Thought, why a Metal, that requires such an intense darting or excited heat, should so easily dissolve in the ☿?

The ☉, by this process, gets so universally divided in the ☿, that when cold, not a Single atom of ☉ is visible in the black massa.

Now this massa must have the universal agent inclosed in the Brassfounders heavenly Salt or Salt of heavenly virtues. This is ☉ without doubt, because ☉ descends from above, from the Atmosphere, and takes a cristalline body, by the Medium of Lunar Radical Humidity, where ever it meets with a Suitable alcaline magnet, an alcali, which is concentrated Radical Humidity.

The writer of the Sacra Enigma has told us, that the whole Secret (: Nota bene, for the short way :) consists in consuming the Salts, or the ☿, which corrode the ☿ and convert it into a Virgin ☿.

now let the ☿ and ☉ melt together in a Covered (: not Luted :) ☾, but Suffer no impure ☿, i.e. Charcoal, Drop into the ☾, or you Spoil all. Let it melt and flow thereby for a good hour, let the ☾ be all over of a red heat. The ☉ will be Divided into Smaller atoms and float in the melted ☿.

now have ready Some purified powdered ☉, heated in a Basson, previously weighed, 3 times the weight of the ☿ employed. project this perfectly dry heated ☉ with a Small iron Spoon, about 2 Tea Spoonfuls at once into the ☾ and cover the ☾ immediately.

the ☉ will not fulminate, because neither ☽ nor ☉ contain any durable ☿ or inflammable principle, which is all gone in purifying the ☽ ☿.

the ☉ will consume the ☽, and by means of its central △ will (dilated in oxygen)
affect the ☽ to open and volatilize the ☉, which nevertheless cannot evaporate on account of the ☉ floating and melting upon the Subject, as formerly a kind of glassy Seal of Hermes, and the ☽ will gradually be consumed and changed into ☉ coloured Scoria, by Stahl called amber Scoria.

In order to succeed in this operation, your heat must be intense enough to cause the amber Scoria to be in constant fusion at the Top.

In this operation the △, (dilated in the ☿) in the ☉ is not lost, but is gradually fixt, because here is no Detonation, NB.

continue an intense heat for 15 or 20 minutes, and project a second dose of ☉, cover the ☾, increase or repair your △, and let it melt again for 15 or 20 Min: and in the same manner continue until 3 times the Wg.t of the ☽ has been projected of the hot ☉.

Then let it melt again in this intense heat for 2 or 3 hours. you cannot hurt it, yet carefully covered.

The whole ☽ is now consumed and converted into Solar amber Scoria, into ☿ and ☿. fermented with ☉.

This will require a whole day.

Let it cool and examine the Matter, if any ☽ remains at the bottom, (if not, so much the better) separate the amber Scoria from the Top. ponder your amber Scoria warm, and keep them from attracting humidity, in a Glass.

weigh the remaining ☽, (if there is any) and ponder it, God grant it may prove brittle, add 3 times as much of heated very dry purified ☉, and melt this again in an intense heat, into amber Scoria, ponder them warm, and mix this with the forth amber Scoria. Do not wash the alcali from it, because the alcali gives Ingress.

If unfortunately there Should have remaind a ☿, and at the bottom of that ☿ a globe of reduced ☉, then you have failed and your amber Scrica are not animated, which was the Intention.

But Should the ☉ not make its appearance, collected in a bead or globe, it will be a Sign, that it has been weakened to death, has emitted its Sperm, or rather, has totally become Spermatic, i.e. volatilized per minima by the ☿ and the △ in the ☾, and therefore the Chalybs has conceived, i.e. has been animated by the subtilized ☉, and the whole by means of the △ in the ☾ has been converted into a ♀ and ♃. or ♀enus ♀ital & Enipsum.

This will want nothing further than vitrification, and a bodily fermentation with ☉ in the ☿, as much as it is able to vitrify, which must be tried, by dipping every half hour a red hot Tobacco pipe into the fused matter.

Let us now suppose that the ☉ has withstood this Severe attack and has made its re-appearance in a bead or globe at the bottom of the ☿ or massa, what is to be done then? are we to abandon the Experiment and think it impossible to be done? no! let us attempt to do gradually by repeated operations what could not be effected by main Strength.

a Second Experiment on the Same principle

Take 3 parts or Scruples of pure ☿☽ and 1 part or Scruple of pure ☉, without allay, melt this in a covered ☾, and let it Stand in the △, covered, until the ☿ is evaporated and the ☉ remains alone. When cold, you will find the ☉ look paler than before.

Melt this ☉ again with 3 parts of ☿☽, and let it stand in the △ in a covered ☾, in constant fusion, or you do nothing, until the ☿ is again evaporated

to not believe that Every grain of the ☿ will fly away,
but that you might do this for ever, without any Effect;
the △ will gradually fix a small portion of the ☿, which
will combine intimately and centrally with the ☉ in fusion,
the ☉ will gradually be opened and volatilized, but
a small portion of the ☿ will gradually be fixed, because
the △, penetrating through the red hot ☉ will gradually
corporify itself in the ☿ and fix part thereof.

repeat this operation, (each time melting 3 parts of ☿
with your 1 part of ☉, by Wg') 11 times or even 12 times,
till the ☉ accouple: as St Denis tells us: / 11 times
with the Chalybs in the nuptial Bed; and the △, (in
the Character of the third and last Manifestation of the
universal agent Light) will be the universal agent
sure and do what it can, whilst the Chalybs is the
medium or Instrument.

Now as the Chalybs / the ☿ ☉ ☽ / is to be impregnated
animated by the opened, volatilized, decomposed ☉,
to become Spermatic, it stands to reason that the
Chalybs cannot be totally lost, but during the 11 or 12
repeated operations in the △, a great part thereof, (as
much as Nature requires,) the internal Fiat ♃ or Sulphureous
of ☽ and ☿ will be matured and fixed, by the
corporification of the universal agent, the △, and must
of necessity become intimately united with the opened
☉; why so? because the Fiat or Spiritual ☉ in ☽ and ☿
is so nearly related to ☉.

During these 11 repeated accouplings, I expect that
the ☉ will become first white, then bluish, yellow and Red;
but no coals, i.e. dustible vegetable ♃, must soil or
precipitate our Mercur, by falling into the ☾;

Each fusion must cast, in a strong heat, until the Chalybs is fairly evaporated, but you must not breathe this antimonial fumes. The little furnace should stand under a Chemney.

Thus in 11 operations 33 parts of the Chalybs will exert their power on 1 part of ☉, and I do truly believe that the Red Lion will be devored; but on the other hand I suspect that the ☿ in the ☉ would greatly facilitate this destruction, as I propose ☿ in the first Expt.

If you have worked with Scruples, what I advise, out of the 33, I am pretty sure the 1/11 part, i.e. 3 Scrupl: will remain fixt with the 1 part (or 1 Scruple) of Spermatic or regenerated ☉, and will and must, I think, appear Red, or at least of a Deep Orange Colour; although the deeper the Red, the more rich in ☿, or Tincture.

When cold, weigh the Massa, and add the heavenly ☾, the universal agent corporified in ☉, mix your Red Pr. with 3 parts of pure warm perfectly dry ☉, melt it in a strong ☿, the ☾ covered with great Care, that no fulmen may take place, from a bit of Charcoal falling into the ☾, and the whole in a strong heat of fusion, will be converted into truly animated Solar amber Scoria, whereby we shall have ☿ ☉ tinged by 1 ☿ ☿ ii.

I suspect that without this addition of ☉, the Red Pr. will not vitrify, but will sooner penetrate and pass through the red hot ☾. but the alcalized ☉ retains it and gives it that subtil ☿ lodged in Every ash fixt alcali, what Boyle calls the principle of vitrification

At least, I would run no Risk.
quare? might not the Red ☿. in the Charakter of Red
lphur Nature be able to vitrify ☉ in the ☿, without
ing previously vitrified itself? This is worthy a small
per. without risking the whole Treasure.
It does not seem to agree so well with the words
the brassfounder, as does previous vitrification.
We have in the animated amber Scoria the necessary
necessary Subtil ☿, contained in Every fixt alcali,
ntioned by Baker, as the principle of vitrification.
Rub your animated amber Scoria to a fine powder, put
m into a new ☾, put a Cover on it, and give a gaud
at, gradually increased, until the Scoria do vitrify.
the Superfluous Radical Humidity in the alcali
ll be consumed and the fixt principles will flow
gether and be vitrified. vide Mscr. in aurea catena homeri
I suspect that this glass will be opake and
the Colour of the amber Scoria, and I do think
at this must become the tincture of the brassfounders.
This vitrified mass should be projected upon
in fusion, until the ☉ is vitrified also
is is a Multiplication not in virtue, but in Wgt.
quantity.
This medicine cannot be of easy fusion, therefore
not be so well projected on ☿ as on ☽, or ☉.
yet in order to become a soft mercurial ☉. it must be
jected on a Metal abounding with ☿, and a metal that will
stay until the fanging glass does melt and enter, and such
a Metal is Lead. It must also be enveloppied in wax,
otherwise the fumes of the Lead would carry it out of the ☾,
except you put the ☿ at the bottom and the Lead upon
the ☿ and the ☾ well covered. It ought to transmute ☽ also.

Each fusion must last, in a Strong heat, until the Chalybs is fairly evaporated, but you must not breathe this antimonial fumes. The little furnace should stand under a Chimney.

Thus in 11 operations 33 parts of the Chalybs will exert their power on 1 part of ☉, and I do truly believe that the Red Lion will be devoured; but on the other hand I suspect that the ☿ in the ☉ would greatly facilitate this destruction, as I propose it in the forth Expt.

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I suspect that without this addition of ☉, the Red Rp. will not vitrifie, but will sooner penetrate and pass through the red hot ☾. But the alcalino ☉ retains it and gives it that subtil ☿ lodged in Every ash fixt alcali, which Baker calls the principle of vitrification

At last I would run no Risk.
quare? might not the Red ☧. in the Character of Red
elphur Natures be able to vitrify ☉ in the ☿, without
being previously vitrified itself? This is worthy a small
☧ per. ½ without risking the whole Treasure.
But it does not seem to agree so well with the words
of the Brassfounder, as does previous vitrification.
We have in the animated amber Scoria ~~the necessary~~
a necessary Subtil ☧, contained in Every fixt alcali,
mentioned by Baker, as the principle of vitrification.
Rub your animated amber Scoria to a fine powder, put
them into a new ☿, put a Cover on it, and give a gaud
heat, gradually increased, until the Scoria do vitrify.
The Superfluous Radical Humidity in the alcali
will be consumed and the fixt principles will flow
together and be vitrified. ∴ vide Mscr. in aurea Catena Homeri
I suspect that this glass will be opake and
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that this must become the tincture of the Brassfounder.
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This is a Multiplication not in virtue, but in Wgt.
quantity.
This Medicine cannot be of easy fusion, therefore
must be so well projected on ☿ as on ☽, or ☽.
yet in order to become a soft mercurial ☉, it must be
projected on a Metal abounding with ☿, and a Metal that will
stay until the fixing Glass does melt and enter; and such
a Metal is Lead. It must also be enveloppied in wax,
otherwise the fumes of the Lead would carry it out of the ☿,
except you put the ☽ at the bottom and the Lead upon
the ☽ and the ☿ well covered. It ought to transmute ☽ also.

I believe it will fix and transmute at least a 100 parts of ☿ or ☽, and will require a strong heat of fusion.

as it is a sulphureous Elixt. Pp. it will require a metal that is very mercurial, such as Lead, in order to reassume a mercurial Solar body, i.e. ☉.

Some Tinctures are more sulphureous than mercurial, others are more mercurial than sulphureous; if it could be provided on ☿, to transmute the ☿ first into a fixt tinging ~~Cinnabar~~ precipitate, this method would make it more fusible and would be a Multiplication in Weight, because ☿ introduces Tinctures and causes them to extend further; this may be tried, not in a ☾, but in a phial in a strong Sand heat, as anonymous recommends in Ashmole's Theat: chemicum

I also think that the method, by means of a Fulmen, as I have proposed in my Explication of Nebuchadnezar's Dream in Daniel, would also radically open ☉ and render it Spermatic; Mentzerybel has used the fulmen, and proves that ☉ is thereby radically opened; vide Digby p. 16.

all what I have recommended with Wtt, should likewise be tried with a well made deep orange coloured glass of antimony, to evaporate 3 parts of Vitrum ♁ from 1 part of ☉, and repeat this 11 times, because Vitrum ♁ does not differ much from Mll, you will find in Stahl how Mll is converted into Vitrum;

If vitrum ♁ could be fixt and become Ruby-Red, Mr. Sugel declares that it would vitrify ☉, and with the ☉ become a Tincture upon ☽, ☿ and ☾; and I suspect Sugel knew it.

The vitrum would be fixt gradually, as well as the Wtt, altho' this would be (deviating) further from the words of the brass founder.

I would wish you to compare my Exper. with every word Vierort says to Helvetius, and you will be able to judge better of it.

an Expt.: of Baron Ruscnstein, which you may
also try, It is not long, and can be interrupted
and done gradually, at leisure hours,
I have a good opinion of it, It seems
probable, I copy the Translatio here
out of the Manuscript you are to have of me.

Baron Ruscnstein's chemical procsses.

p: 109. Collarus a Brother adept p: says Baron Ruscnstein: /
makes cristals or a Ox of ☥, by dissolving purified ☥ in good V;
this Solutio he precipitates with fine Sea ☉. he dries the ▽
and with Sharp Distilled Wine Vinegar * he extracts a Salt
from the ▽, and there remains some light feaces or ▼, insoluble.
this Extractio he filtras, until perfectly clear, and distills
it off, until an oily Liquor remains behind, like a Balsamum.
this he places in a Cool Cellar, or at night before an
open window, So that the moon may Shine upon it.
he places some clean Sticks of beach wood in the dish or
basen, and a transparent Ox of ☥ cristallizes on the Sticks.

* N: It must absolutely be Vinegar & Wine!

this Or of ☿ is fusible; he puts this in a strong phial, buried in sand, over a sand heat; the vessel ~~close~~ slightly Shut and he increases the Δ gradually, as you do in Cementation, and the matter melts and becomes a Clear transparent mercurial glass.

This treasure Colleeus ferments with a ½ part of a subtil Calx of ☉ / i.e. 9 parts of the ☿ial glass to 1 part of the Calx of ☉ / he beats the glass to a fine powder and mixes it with the Calx of ☉ by friction.

This he puts into a small strong globe-glass, places it in sand, over a sand-heat furnace, and shuts the glass but slightly, so as to keep the dust out, but permit the humidity to evaporate; when the humidity is all gone and it is safe, then he puts in a glass Stopper, without luting.

He increases the Δ gradually, beginning with a small heat, then increases from hour to hour, until the matter is melted, which Heat he calls the Second degree — / i: the 2. degree of Strong Cementing Heat: / and the glass stands in that heat 5 or 6 hours, in which time it ferments and undergos a short but strong putrefaction and looks like melted pitch, all this is the work of one day.

Then he increases his heat to the 3. day degree / it must not cool: / so that he can by no means touch the glass nor the hot sand with his fingers, and the pitchy matter in a few hours becomes dry and Red, but remains fusible now it is safe, and cannot be hurt.

This Red matter melts without smoke, but if it fumes, he lets it stand 2 hours longer.

multiplication

He separates the Red matter from the glass, which must be broke, and rubs it to powder. This he multiplies with 3 parts of Mercurial glass, by mixing the 2 substances by rubbing them together, and repeats this multiplication 3 or 4 times.

he works by a Strong cementing heat, because the Sub-
stances can bear it, in a Sand-pot, placed over a small
wind furnace, which has a door in front, to supply Coals.
A Last Multiplication, which is Shorter and Shorter,
he obtains first the Black pitchy Matter, but it Soon be-
comes Red again, and does never loose its fusibility or
Ingress, whilst it is Black and open, the fumes must not
be lost, but when it is Red again, nothing can hurt it.
At last he ferments this Red Tincture 9 parts with
part of fine ☉ in the ☿, in an open fire, and the added
☽ is vitrified and he obtains a Glass.
/: I suspect here is an Error in Regard to the last
fermentation; you must try by Exper.t how many
parts of ☉ can be vitrified by 1 part of the Red Pd,
1 part whereof will certainly vitrify 3 or more parts
of ☉. The original german is in bad Language,
and the author generally explains himself confusedly
one is obliged to make good Sense of it, by Study
and comparing — I have again compared this with
the original. the whole process is by Cementation
is a Strong heat, and I do not doubt, but it may be
done in Clean Crucibles/: not the blank Lead ones:/ but
in glass you see better, what you are a doing:/
With the above Solar glass, says the Baron/, he
transmutes ☿ and ☽ a 1000 parts into fine ☉.
and he told me, that the whole process can easily
be done in 2 or 3 weeks time.
/: It appears to me to be a noble Exper.t founded
on a good principle; it is a short way of Count
Bernhard Trevisan's process, with ☿ and ☉, and
promises a great deal of probability of Success,
if the pitchy Matter appears, it will succeed:/
/: The Calx of ☉ is not taught, but I advise to make
use of ☿, ♃ and volat: ☉, according to M.r Lentz,
which I have given you, but it does not signify
how

the ☉ calx is made, ♃ is but well opened, and as a
Demonstration of ♃ being well opened, of a Scarlet colour
the ☉ colour must be lost in the Scarlet or Red.:/
you may make a ☉ calx per. ♄ & ♂ and per. Sulphur
as Monte Snyder teaches in Digby page 6. Such a
calx would answer, but Mr. Lentz's ☉ calx is full
as good, I think, which you have of me, in some
of your manuscripts I wrote for you.:/

p:183 in Dr. Rosenstein.

my good friend and brother adept Schultz has said
to me: When common ☿ is purified, and deprived of
its inherent arsenical poisonous ♁, it requires no
long ^ and ♁ Trituration in order to open the fix. metals, ☉ & ☽
what are added for a ferment.

you have only to unite/: says Schultz:/ the fix.
metal ☉ or ☽ with your purified running ☿, to make
a soft amalgama.

when this feels a gentle fermenting heat, your ☿
possesses power sufficiently to open ☉ or ☽ ex fundamento
Let me recommend this to you/: continues Schultz:/
above all other Labours with Metals, whether for
particular or universal Labours.

this is the weighty Matter to be observed, without this
no man will ever be able to ~~fix~~ fix ☿, except he
possesses a tinging and fixing Medicine upon ☿.
Is this not confirmation enough to prove, that I
am not far wrong in explaining Count Bernhard's
process? J. B.:/

p:185. " I recommend ☿ to you, but mind that
you thoroughly depurate or cleanse him, of his
arsenical sulphureous ♁ and humidity.

/: by Irenaus called the black mad Dog:/
he added: there is no better purificator on Earth, than

to

to dissolve ☿, reveted from Cinnabar, in good ☧, then precipitate your ☿ with pure Sca ☉, then Sublime your dried precipitate, and revive your ☿ into running ☿, if you want a pure running ☿ for your work, and a better purification cannot be found on the face of the Earth.

I mind how this Agrees with the Hints of Count Bernhard, and likewise with the philosoph: Canons: Trev: Philalth takes great pains to get clear of the black mad Dog, and so back yardley: I

The reason is this: continues the adept to Baron Rusenstein a good ☧ or Spirit of ☿ dissolves the ☿, Sca ☉ precipitates it, and by this solution and precipitation the ☿ is still further volatilized, and by the succedeny Sublimation and volatilization, the ☿ leaves every atom of its native arsenical ☧ because it remains below in the ☉, and nothing ascends during the Sublimation: if repeated 2 or 3 times but the noble ☉ of ☿, which is the pure body of ☉ and ☽ the ☿ is thereby animated, and his poison is burnt and destroyed.

I these last 2½ Lines, I think are worth their weight in ☉, and are of the greatest Consequence. I

Baron Rusenstein mentions the names of 5 adepts who had the Stone or Tinctures as well as himself. They were Schultz, Collerus, Gualdus, Forneggs and Monte Schneider, and he himself was the Sixth. this was in the 16th Century; Dr Winthorp was also living: I and was the 7th.

Schultz, Coller, Forneggs and Monte Schneider were germans, Gualdo was an Italian, Dr Winthorp an Englishman, a quaker, and Baron Rusenstein was also a german. I. O. I

His name was Rusen, but he was baronnized and called von Ruscenstein, by the Emperor of Germany. I. O.

~~yours to be pardoned, my bad writing, & then and thanks to~~
~~adspersa tabula dominum, your pardon & correct, and send~~
~~expecte atque ~~ ~~ ~~

is Sol and Luna;
after this manner Thou hast the whole art made manifest in a few words and by a short process.

So far Paracelsus.

Glauber says what is melted with glass, becomes highly pure at one operation.

Paracelsus writes in another place of his Manuale chemicum, in 8vo in Latin.

Sphæra Saturni

Take ♄ 3 ounces, ☉ very pure 1 ounce, ♂ in filings, washed and dried, 2 ounces; Let this melt together in a ♉, in a good wind furnace, and mind that it flows clear.

Let no Coals drop in. project gradually into the ♉ ½ an ounce at a time ☿♄, or even crude ♄ in powder, keep a strong heat, and let the ♄ or ☿ evaporate slowly. continue projecting ♄ for a whole day or longer, until the ☉ and the ♂ are destroyed and have left their terrestrial bodies, and their anima, Tincture or Life alone remains, as Red as Blood and transparent like a Ruby.

This anima of ☉ and ♂ tinges 10 parts of ☽ in fusion to fine ☉; but it is multiplyable, by means of ☿♄♂, and can be pursued further, so as to fix many 100 parts.

Respour, Baron Moras de Respour, a friend of Dr. Winthorp says: that the Metallic ashes, i.e. flores Zinci fixt per se is a red hot ♉, when united to a ♑, made of any metal, in the dry way, such as a subtil Crocus ♂ ♀ ☿ ☉ ♃ ♄ antimonii cum tartaro ♑ and melted in an intense heat. They will flow into a Ruby red tinging glass, which vitrifies ☉, and transmutes ☽, ♄, ♃ and ♅ into ☉.

The proportion Respour does not tell us:/

Henkel says that Zinck ashes and ☿ of bismuth, when melted together, become a Cinamon-coloured glass, which transmutes ♄ into fine ☽.

finis

T. O. S

Paracelsus says elsewhere

" Take the King ☉ and throw him before the wolff ☽ ♂ that the
" wolff may devoure him, which however causes a long
" struggle. When the King ☉ is apparently devored, make a
" large roaring △, and the wolff will be devored also.
" When the Lion ♌ the Red Lion, or the King, ☉ ;
" is or remains Conqueror at last, his internal Spirit is
" by this battle fortified, and his Eyes are luminous like the
" Sun; but do not let the matter rest here, says Paracelsus.
" many do think that this means the purgation of ☉
by ♂, but there is a hidden Sense in it;
" Take fine ☉ and melt it in a Strong new ☿ by
" the blast with 3 parts of pure ♍ ♂, and keep blowing
" the △ until the ♍ is vanished.
" continue adding gradually some fresh ♍ ♂ or ever
" crude ♂, and continue blowing and melting, so that the
" ☉ remains in constant fusion, until the ♂ or its ♍ has
" carried away the whole body of the ☉ to all appa-
" rence, which is effected in 10, 11 or 12 times, when there
" remains our ☉, our ☌, transparent Red like a Ruby.

This Ruby tinges 10 parts of ☽ into ☉, but it can be multiplied by means of ♂ or ♀, by ♍ ♂ or ♀. in power and virtue as well as in quantity.

Fines.

☽ I would vitrify the above Ruby by means of Zenik ashes ☽ but not risk the whole at once ☽.

Iuvesti Theophrasti Paracelsi Archidoxorum Lib. I cum
Basilea 1582. 8°. also in 8vo Colon. 1570

26 You may make a Tincture as follows: Take a Crabs
Heart
Take of the exalted Three One part, which you must prepare
by a Mild gradual Heat until you find it become as White
as Snow and very powerful. p. c. 3ij.
Take also pure D in filings One part, and 2 parts of
Sal ammoniac mix these Things together in a Glass
Mortar, preserving your mouth, nose and Eyes
Then put the powder into a New Crucible, & put a Lute on
it and bury it in a Good Charcoal Δ in a Melting
Furnace, and let the Matter melt well. Do as I told
you before it will merit you. The Matter out
into a pewter and Brass Iron Cone and let it cool therein.
When it is cold grind it in the Morter, and Squeeze
the Matter through a Chammois Leather and preserve
the running & Caerulean grind again, and Squeeze the
matter again through the Leather, & by these Means
get as much ☿ from it as you can.
Then is a ☿ of D united to some highly pure revived

2.
What remains Innate in the Leather, you may expel
with Lead and recover some of your D. But your Labor
the recovered D will not pay your Expences of coppelling &c. B.

Composition.

Now take your running ☿ of D, rub it pure by passing
it several Times through a Chammois Leather Bag with
it, & this take 1 part, Mix this with 1 part of the
white Water of Sect Δ in a ☿ put them Two in a Strong

Digesting

phial, not too big, so that ⅓ part be filled only; Luto your phiall closely, and place it in a small or gentle heat in a sand pot and let it stand until it is become a mercurial ☿ or Liquid.
when you see this, as you certainly will, continue your digestion and the ☿ will thicken again, or turn up and become a white glittering powder.
This is done in 3 months Time
Expose this powder to a serene night, all the moon shine and the powder will dissolve into a clear fluid ☿; coagulate this again over a gentle heat; and repeat this operation 3 times.
and you will have a Tincture, which you must mix with 3 or 4 p: of pure ☽, and you will have a brittle glass, which transmutes all metals into pure ☽ in large quantities, 1 part more than a 1000 parts.
♃.
Or you may dissolve your first obtained powder by the Thrice ☿ p: Secret ☉ and coagulate and fix it again by a gentle heat, as before, repeatedly the operation 3 times at least, and you will find the same Effect. This is the shortest, the easyest and least Expensive particular Tincture I know, and have done it more than once in less than 3 months Time
/: what should hinder you my worthy friend! to begin this immediately, or enable me to do it.
J. B.

a procss of Theophrastus Paracelsus to convert all metals especially ☉ and ☽ into ☿.

This Extraction i.e. converting Metals into ☿ is done by a mercurial ▽, which was not known to Johannes de Rupescissa, whatever he may prattle about it.

Let it be diligently enquired into and prepared with incrementing Labour.

This our Mercurial ▽ is prepared in the following manner. Take 2 ℔ ☿, which must have been Sublimed 7 times with ♂, ☉ and Sea ☉ aa, each time with fresh Ingred.s

Grind your Sublimed ☿ into a Subtil ☲; now you must have at hand some good and snow white volat: ☓, 3 times Sublimed from Sea ☉, in a Sand heat.

mix this pure Sublimed ☓ aa with your 2 ℔ of ☿; Sublime this again 4 times, until it will hardly Sublime any more and there remains on the bottom a black massa, which flows like wax. /: vide Lamspring :/

This Sublimate is our Sal alembrot. vide Dr. Hempel's mineralogy, in folio

after the vessels are grown cold take out your ☲; and grind it de nove into a Subtil ☲.

Imbibe this ☲ with your same ☓▽, and let it dry it self, covered with paper, to keep the dust out.

/: he does not teach how he made his ☓▽ :/

repeat these Imbibitions 9 or 10 times, until it remains moist or can hardly be dried up any more.

Let this massa flow p.r Deliquium gradually, exposing it to the moon and Stars during Serene nights, and it will all flow into an oil, which you must rectify by Distilling it in a Sand heat, of all its faces and Residue, until it is become beautifully clear and transparent; and keep it in a glass close Stopped.

This

This is a principle ☿, above all other waters, where with you can do every Thing. /: confer with Lamspring :/

Use.

Take 8 ℥ of this mercurial ☿ and put therein thin Laminas of fine ☉ or fine ☽, about 1 ℥ of the Metal, and digest in a close glass, in a most gentle heat, during 9 or 10 hours time, and you will send your ☉ or ☽ radically dissolved; Distil the mercurial ☿ gently off p.r alembic, in a Body not too high, or p.r ☽, and there remains a matter at the bottom, which does not ascend by so gentle a heat. Evaporate this Residuum to Dryness, it is the ☿ of ☉ or ☽, which you may Sublime and reverify into running ☿ of ☉ or ☽, altho' it runs together into a ☿ by more trituration. mercurialized

with this our mercurial ☿ and ☉ or ☽, the Lapis = philosophorum is made in 3 Months Time and Eight and Sooner. after you have mercurialized the ☉ or ☽, resp.x it, and repeat the same process until it is perfect and tinges, after corporeal Specification /: i.e. in the ☿ :/

/: compare this with Lamspring :/ and D.r Hempel's Mineralogy in folio :/

/: the mercurial ☿ acts in the same manner as the Entyr: which is likewise an antimonial mercurial ☿, you see here the harmony between a Entyr., a Mercurial ☿ or Oil &c and a simplified homogeneous running ☿, as long as the ☉ can be centrally dissolved opened and mercurialized and that the homogeneous Solvent can be therewith inseparably Coagulated and fixed, you have then a true work, i.e. the L. P. See what Nakl says about mercurial Oils in the last Treatise on the philosophic Stone. :/

1. External & internal Solvents for ☉ and ☽

Rp. Hepar ♃ Hepar ♂ ☾ alembrot, ☿ of Sea ☾ Mars ♂, Zinck, the fulmen of ☉, ♃ and ☐, butyr: ♁, ☿ial ♀ or ☿ial ♁♁, and pure ☿ all Dissolve ☉, but not all alike, N.

Rp. Hepar ♃, Hepar ♂, Mars ♂, Zinck, Dissolve ☉ externally by Corrosion.

5. ☾ alembrot butyr: ♂ animatum, ☿ial ♀, Simplified ☿ homogeneous running ☿, and the fulmen Dissolve, melt and open ☉ centrally. (of monte nydor)

What ever opens or gently melts or dissolves ☉ centrally, by slow and kind Solution, must have the same power on Silver either Separately, or united, and the one must not ☠ the other, as being centrally opened, i.e. mercurialized.

If these Effects do not follow your Solvent is not yet perfect, or totally false.

Whatever corrodes ☽ will not attack ☉, and vice versa, but this concerns external Corrosion, not internal Solution, between which 2 operations there is an essential Difference.

any Solvent which has a power to Dissolve ☉ finely, (as Sea melts ☿ial ♀) and centrally can, N. after some Time, no longer be Separated from it, and must centrally unite therewith, so that Copel and Test can not Separate them, and this is the greatest Characteristic of a true homogeneous natural Menstruum or Solvent, vide mentes nydri and urbigeny J. B.

N. Every one of Them can become the L. P. with the true ferment.

internal Solvent for ☉ and ☽.

a dry Hepar ♃ or ♂ is a true homogeneous Solvent for ☉ only and external for ☽ a volatile

REMARKS

on the Work entitled,

Zoroaster's Cave

and on

G. T. Astromaqus's
Magical Gold.

This Msc: is an Extract from Zoroasters Cave, with my Explication and a few necessary Remarks.

It has opened my mind considerably in Respect to Count Bernhard Trevisan's Simple and easy process, which I never understood so as I do at present, since I wrote this Extract, therefore I would have you consider this Msc: as no less valuable than that ~~original~~ of Lamspring; moreover this process is infinitely more Simple, Shorter, easyer and less expensive than that of Lamspring.

with this you must study the philosophic Canons and the Lilies of Dippelius you have of me in a late Msc: I intend to make a Concise Extract from Count Bernhard Trevisan, of which you shall have a faithful Copy; all these well compared and studied together will make you a Compleat Master of Count Bernhard's easy and Simple process for obtaining the Treasure of Treasures, i.e. the Ip.

I have written this not regularly, yet not without necessary Reflexion; it will be necessary that you copy it correctly, not as I have wrote it, but exactly as the pages in Zoroasters Cave follow regularly; I have noticed with Lines in the little printed book, every thing I copied, yet in the printed book you have but few or none of my necessary Remarks, therefore you copy this and then condemn this for waste paper.

I call this work Superior to that of Irenaeus Philalethes as infinitely more Simple, more easy, Shorter and less laborious, of Course less expensive.

Here is no animated Sophic ☿ wanted; Count Bernhardus made use of crude yet washed, cleansed and dried ☿, which during the Digestion becomes, by means of ☉, or ☉ and ☽, and by the Key of putrefaction, ☿ Sophic, and is fixed by means of the mercurialized ☉, or ☉ and ☽. and this takes place by the black Cloud or Vapour ascending from the aaa, which becomes a ☿ial ☿, or Kind of Lac virginis, as Count Bernhardus expresly mentions those black Clouds, and their Time of Duration.

The

The natural and central humidity in Crude ☿, which we must get rid of for Irenæi Philalethæ his Sophic ☿, is kept here and remains in your washed and cleansed ☿, because it is highly necessary in the work of Digestion and putrefaction, ascends in a black Cloud or vapour, and descends as a ☿ al ▽, and by centrally opening the aqua coelestis of crude pure ☿ and ☉, or ☿ and ☉ and ☽: both methods are good: The Sophic or anemalid ☿ Duplicatus is generated in the glass, without a laborious and expensive previous preparation: you will soon perfectly comprehend me, and this agrees finely with the philosoph. Canons and Dippelius, and you will hereafter see, with Count Bernhardus.

God grant that my Studies and Labour ~~should~~ ~~[illegible]~~ may finally conduct us safely to Colchos, to obtain with Jason the Golden Fleece and Hesperian Apples. I hope God may provide the means to make another Attempt! Amen!

I do believe that I know it at present as much as I know my own name, and you find that I prove my Remarks with good Reasons, nor will you find any Contradictions in my Reasons or System.

J. Bayfrom

p: 83. In Respect to fermentation, I am not certain that I have explained those Lines right. If he means by fermentation the Multiplication in Virtue, then I am right, but the whole Sentence is very confuse. perhaps You may be able to explain it more clearly.
The Difficulty is about the words Body, Dust, ☿ —

an easy Introduction to the Philosophers magical Gold
by P. J. astromagus. London 1667. 8°
Some useful Extracts out of the above Treatise.

$\nabla \overset{\circ}{\mathfrak{P}}^{ii}$

p:12. Basilius makes mention of the Tincture of ☿ & sep. that ☿ is ☌ed by the ☉ of ♂ and ☿, resolved p. deliq. distilled p. into $\nabla \overset{\circ}{\mathfrak{P}}^{ii}$ and coagulated p. with the Gluten aquila, or first $\overset{\circ}{\mathfrak{P}}$ p. as you may see in Lavinius in Repercussa, and in a little Book of Fratricius of the ☉ of ☿, in the second part.

Or else he ☿ by the assistance of an ἀἀἀ with ♃, as revealed p. deliq. and distilled; & how the ☿ is calcined and coagulated with Metals, the method that Basilius principally seems to have followed, in his Book of his two fold ☿ of ☾. in the Repetition of the great Stone.

p:47. most sure it is, that common ☾ gives us an excellent ☾ potable by the S.V., if after its due Calcination, it is ☌ with ☾ calcined, and distilled by it self into a sweet ☌ ☾ p. vide urbigerus.

which proofs, conform to that of Basilius, we owe to a Noble person, a friend of mine, who had it from him.

Indeed it is Paracelsus his Circulatum minus, which he calls the matrix of Metals, especially the Seed, where with the Circulatum majus from ☿ agrees. i.e. Lac virginis the Seed of ☿ & ☽ have sought by Crollius, and he misled us.

useful Extracts from Zoroaster's Cave.

resort here p: 57, 58 and 59. at the End of this Msc:

p:61 It is apparent, what the a.m.: vv: is, which Isbet points at, in his Summa, to be taken, namely, the clean substance of first ☿, concealed in ☾ and ☽.

:61 The ☿ of the Philosophers is composed of ☿ crude and the ☿ of oddus p. of ☾ or ☽ by an intimate and inseparable Union, as there is in Simple ☿ mixed with ☿

:64 a.m.: vv: is called mind, aerial ☿, Strongest Vinegar, stinging Venom, Lac Virginis, burning ♄, burning worse than common ♄.

p:* Circulatum minus & Circ: majus are

p:64 when our Terra limosa / ☿ fixed ♀ is whitened, we call it Ophaire, i.e. D: when it is made Red, it is called Terra incremata, i.e. C.

p:67 Or C and D Thou mayst make the perfect Mercurie without Separation of the Elements, without Labour, without fear, and without danger.

They need a long time, but They are Safe. Isaacus Hollandous Lib: 2. de Opere Mineali.

Hollandous says: the ancients laboured in the Separation of C and D, which is indeed the most perfect work, and the Care is but Small.

☿ alone perfects the work, in ☿ we find all that we need, to it we add nothing foreign; C and D are not foreign to each other; because in the beginning of the work, they are reduced into their first nature, that is ☿, therefore from ☿ They took their beginning.

Lullius in Codicillo, "Therefore I counsel you my friends! that you work not in any Thing but C and D, reducing Them into their first Matter, that is: into our ☿ and ☿ of C vulgar and D vulgar, both dissolved, as a preparation of ☿ vulgar. Of These 3, without any other Species, The principal Stone is generated, and of no other, can it be made by natural art.

The difference between the ☉ar and the ☽ar Tincture is this: the Solar contains Solar ☿, the Lunar contains ☽ar ☿. says Albertus Magnus.

N.B. The Stone is One; but this one is not one in number, but one in Kind.

p. 69. * azoth is that which is extracted by our ☿ from the bodies C and D: dissolved.

Elixer is nothing else but the body resolved into a ☿ Vial V, after which Resolution Azoth is extracted out of

(* mind the Difference between the Azoth of Sebes, & the azoth of the Moderns.)

of it, i.e. a Spirituous animated Essence.

In one Thing as to Species, but in 2 Individual Things it consists (and is perfected, 1st the white, then the Red) lastly by increasing the Δ. (here 2 things are mentioned, i.e. ☿ and ☉, but in many other places of this Book, 3 Things, viz: ☿, D ☉ : Sg.

3 Regimen are clearly pointed out.)

In the first Regimen place the Crude (i.e. ☿) and pure Elements upon an easy Δ, that they may be mixed and united. Govern them so, that they may be Dried and become black. from which Blackness a hidden Whiteness is drawn, and afterwards a Redness by base Deuction.

When it is become the perfect White, it is an impalpable Dust.

The Generation of Metals and the Stone of Philosophers is to join the right principles; the Man with the Woman Active with passive, ☿ with ☿, that Generation may proceed from Corruption.

☿ vel is the Recipient of the Form and ☉ is the Lapis philosophorum. (so says Eiren: Philaletha p: 1.)

p: 70 the whole work consists in ☉, D and ☿.

Richardus anglus says: it is necessary that the Stone, (i.e. the ☿) before it be made Elixir, be extracted from the Nature of 2 bodies (i.e. ☉ & D)

The Δ ought to be very soft, until the ☿ (i.e. the ☿) is separated from the body, ascending into black Clouds above the body; by a Crude ☿ (i.e. ☿) a digured ☿ (i.e. ☿) is extracted from the dysolved Body (i.e. ☉ or D. i.e. or ☉ and D) NB.

NB:

one ☿ is extracted from the Calcined (i.e. dysolved) Metals by putrefaction, until the Composition puts off one nature and puts on another, and by such Operations is made the ☿ of the Philosophers. NB (i.e. the ☿ of ☉ or D, or of both.) (i.e. ☿ animatus or ☿ duplicatus)

(this is truly Count Bernhard Trevisan's way, and the philos: Canons:) p: 71.

p:71 Nature begins all her operations from Separation.
Mortification is the first Step to Separation, and the end
is to that End.
As long as Bodies remain in their old State, Separation
without putrefaction or mortification, cannot reach them.

Amalgamation

Coagulation, which is the first work, is made with 1 part
of ☾ and ☉ p: of ☿; and that Beginning of the work
the Philosophers have called the many names.
our Venus, our ☾, ☿ NB:
In the first Decoction, when you are blacking, there will
rise from the ∇ a certain ☿ial humidity like a Cloud ✱
and will stick to the upper part and sides of the
empty part of the Glass, which you must let alone
untouched p: thus descends and becomes ∇. p: ∇ ☿ial Cloud and ∇ p:
Raymundus says in his Clavicula, Blackness like that
of Pitch is a true Dissolution.
[illegible] materia prima.
as if
you m
p: into
☉ corp
over the
filling [illegible] wit
to allu
first a
note t
and th
☉ is a
Work o
Agent
[illegible] ☿ial Cloud and ∇ p:
[illegible] materia prima.
[illegible] and
[illegible] ligen
[illegible] tora alla, but ☉ internally
[illegible] that are but corpori but ☉
[illegible] first Alcali compare this
[illegible] have said elsewhere, for
[illegible] the ☉, not one Alcali
[illegible] a ascends ✱ former mist
[illegible] the bottom of the
Glass. ✱ p: nothing must ascend Corporally, except a black Fume, which
burnes a ☿ial ∇ p:
Nicolaus says: take not to make the ☿ Diaphanous,
that is: call a Clear transparent ∇, for that way it is
too highly inflamed and destroyed, and will never be
fixt nor congeal'd p: this is against Lamspring, but must not do our men
When we dissolve we calcine, Sublime, Separate,
wash, congeal, and between Solution and Composition of
the ✱ This agrees perfectly with Count Bernhardus
and occurs in more places in Zorzaluses Cave.

the Body and ☉, there intervenes no Space of Time.

§: 76

all along the ☌ must be gentle, until the ♈ is conquered in Whiteness. ℈ a stronger Heat is given, then ☿ flies the ♎, by reason of its Coldness ♊ Therefore keep a Gentle ☌ until you have a Matte Corpulation, says Benedictus.

77 By a temperate ☌ a small quantity of the dry exsiccates the Moist, and this is done by little and little, and not suddenly, and the more the Stone receives ablution, the more intense the White will be. §: ♊ a proof that common although purified ☿ is made use of: §

§: 77. The ☌ of the first Degree, that is: a Solution and Sedefaction, ought to be so gentle, that nothing ascends of the Nature of ☿ *; this gentle ☌ gives Ingress to the ☿ to enter the Body ☉ centrally, when with a Strong ☌ all is destroyed. §: * only a black Fume is to ascend; but no ☿ :§

? This Seems rational, although Irenæus asserts the Contrary:

The Heat that makes White, must not be too great, else all is done. Argent: vivum ☽, and burns the Body more than ☌. whatever metal is joined to it, remains with it, and precipitates it to Red. §: so says Dippelius: §

78 There are only 2 Fires mentioned by the Philosophers the One is dry, the Other a moist. The first is the Elementary ☌ or Heat the worst ☌ is the ☿.

The Vessel

§ 78. §: about 6 Inch: §

The Vessel must be of Glass, round, with a long neck, finely sealed at the Top, and is to be placed in another Vessel, that the Heat may not touch the matter immediately, and therefore the Digestion is done in a Double Vessel. says Liber Mutabilium. §: i.e. the bath, the wooden vessel, or ▽ vessel, and the Glass :§

Put the āāā carefully into a Glass Vessel of such a Capacity, that the ▽ down and horizontal, may occupy

only

one, a third part of the Glass, and close up the opening.
p. 79. cut half of the bill or Cross in ashes, the other
upper half above the ashes, that you may look at your
work when you like, says Maria.

We need but one vessel, one furnace, one Disposition
which is to be understood after the preparation of the
first Stone, i.e. the ☿, or the āāa.

The neck of your vessel is 6 Inches long and round
rolled, and must be sealed, so that the least Fume
may not escape.

p. 80 Isaacus Hollandicus says, concerning
the Colours

When the matter has stood for the Space of 40 d^s, in a mo
derate Heat, there will begin to appear above, a Blackness
like pitch, which is the Caput Corvi of the philosophers
Blackness once obtained, you may be sure of a true
Conjunction of the principles to follow immediately.

Before the Clear Splendent Colour comes all the Colours
in the World will appear and disappear, then you
will see an admirable Whiteness, which will seem to
you to be the true White, and yet it is not so.

Before the true White comes, you will see all about
the Sides of the Glass as it were like Oriental pearls,
in the matter of the Stone, glittering like the Eyes of
Fishes, and when you then see the matter become
White like Snow and Shining like Oriental Stones,
the White Stone is then perfect.

If you do not wish to carry him to the Red Tincture
2 dous of Ascent gradually.

The Colours

The Colours are only 3, the others that appear, are
called intermediate or transient Colours, which vanish
away,

away, but the Black, White and Red are permanent and lasting Scenes, says Trithemius.

p. 80 When Blackness appears in the work, know that you have found the right way of working.

p. 81 Arnoldus in Flos Florum says: In the hour of Conjunction Wonderful Things present themselves, all the Colours that can be imagined, appear in the Work; and the imperfect Body: the ☿ is coloured with a fixt Tincture, by the mediation of the Ferment: by the ☉ reduced into a fixt ☿ or anima. The Stone (i.e. the aaa:) must be kept in the △, until it can no more be changed from one nature to another, or from one Colour to another, but is become like the Reddest Blood, melting like wax, and yet not diminishing in the least.

We take a year for our Expectation, for our ☿'s Rp: cannot be made in less time; says Ripley.

p. 82 Variation of Time happens from the quantity of the Medicine, and depends on the Industry of the artist.

Monachus 1:17 says, after the first 30 d. the Caput Corvi shews itself; from thence in a 150 d. the Dove is made; and in another 150 d. the Red is wrought. i.e. 330 d. or 11 months and 20 d. nearly:

Until you come up to the White, use a gentle △ some say in 90 d., after perfect White, the Red is compleated. Scala Philosophorum and Ripley, when it has stood eclipsed for 3 months and Darkness disappears, the Light approaching, increase your △ a little.

The Time for fetching the Elixir, is at least one year: in 90 d. after perfect White, the Red is perfected.

Phenix liber pretiosissimus (a most precious book:) says: the first Decoction has no certain time, and indeed is somewhat tedious: yet wait and expect it with Joy. Many have perished through haste, and affected with the tediousness, have given up the whole Business. See Dippelius his of

p: 83. Fulum in Ovicleo, Ferment must not be this or that, but ☉ or ☽ only. We looke for nothing else, but that the Stone ♄ turned into its like, and from them /: from ☉ and ☽ :/ is the whole Temperature /: i.e. ▽ or ♀ and △ or ♁ :/ nor is it Ferment, before the bodies ☉ ☽ be unvited into Their first matter /: ☿ :/ Note this well! /: vide philos: Canons :/ In respect to fermentation mind that the quantity of the volatile does not exceed the quantity of the fixt /: ℞ :/ otherwise the Spiritual Union of the body ☉ or ☽ would be put to flight, but of a little of the *△* be cast upon much of the body ☉ or ☽ :/ that the ☿ body has the Dominion over it soon converts it into a powder /: i.e. ℞ :/ take 1 ♄ of the ☿ to 4 ♄ of the body ℞ /: this concerns the multiplication in quality or virtue :/

Fermentation is the Animation of the Stone /: the ♃♃♃ :/ /: so does the rational immortal Soul of man animate the body i.e. matter :/

There is no Ferment but ☉ and ☽ p: 84. /: I am afraid I have not rightly explained the above confused part :/ Multiplication and projection /: ** ♃ means pure fresh ♃♃♃ of the Tincture :/ or fresh ☿ for multiplication in quality :/

p: 84. Multiplication is either Virtual such as is made by alteration by ostending and concealing, or in quantity, by apposition of new matter /: i.e. ☉ or ☽ in the ☾ and ♀ in the ☿ :/ to obtain ♃ or fine metal :/

p: 85. When the Stone is liquified by digestion, it must be coagulated again with ferment or with its own body /: with ♃♃♃ :/ cast the medicine upon your ferment /: in a ☿ :/ then it becomes brittle like glass, take that glass /: of ☉ or ☽ :/ and cast it upon melted Mercury and you will have ☉ or ☽ /: if it has been highly multiplied, you will have ℞ :/

p: 87. one Red man and his white Wife ☉ ☽ do not linger, until They are linged /: an old axioma; Lapis non tingit, nisi tinctus prius :/ Arnoldus in Rosario says he that is negligent in the reading of Books, shall never be ready in the operation of Things, for one book opens another, and that which in one is imperfect, just and true :/ incomplete

add this is confused.

incomplete, in another is completed. and how can he that refuses Theory apply himself to regular practice? says Aroaldus in Rosario.

All Wisdom is from God, and was always with God from Eternity. Whosoever therefore loves Wisdom, let him seek it and pray for it to God! for he is the all Guide of all Science, and the Treasure of all Wisdom. Amen!

Finis.

3:12. The way of proceeding with ☿ is various, and yet it is easily reduced into a Liquor by △, with the help of the ☵ of Coal. Which Liquor afterwards by a certain artifice can extract the Soul or ☿ of ☾.

☿ is also ☵ hid per se, and sept with the Tinctures of ☿, ♂ and ☾. but chiefly it is nourished by its own Milk or Lac virginis ∫: or the black Cloud, which becomes ▽.∫

Zoroasters Cave ∫: this white ▽ in ☿ lies concealed in Sea ☾, says Becher, Stahl and Junckerus. 99

3:60 Arg.ⁱ Vivum in its first Root is composed of white ▽, subtil and ☿eous, mixed with a bright and clear ▽, united so strongly per minima, until the moist be tempered with the Dry. and the Dry with the moist, equally into one substance, and is so homogenous in its nature, that it either remains altogether in the △ and is sept, — or it flies all away in a fume; because it is incombustible, and aerial, and this is a Sign of its perfection.

3:61 ☿ crudus dissolves bodies and reduces them into their materia prima, but the ☿ Corporum cannot do it. by a Lucid key ☿, the ☿eous Seed leaves otherwise inaccessible, and within was great store of ☽ and ☾. ∫: this Expression is found in the arabian nights, 1001 nights, and is an allegory. ∫

99 ∫: as the properties of ☿ lies concealed in Sea ☾, note here the propriety of sweetening ☿ with Sea ☾ and ☉.∫

p:72. Zoroasters Cave.

Turn the black Cloud into Rain, to water the ☿ below, to make it fruitful.

This Reduction of Clouds into Rain, is called by some the Dragons Tail; others say that new ☿ is to be added. /: I believe not :/ but when the perfect white is obtained Incration or Imbibition must take place. /

p:72. the bodies /: C and D :/ are first to be subtilized by gradual Dissolution, which is the first Degree of the work. This Dissolution is nothing else, but that Bodies may be reduced into ☿* and ☿△, from whence they took their origin. no other body can be resolved into ☿, but a metallic body, consisting of ☿ and ☿△. /: * means into ☿ containing its own ☿△, i.e. mercurius calcis ☿ containing ☿△ :/

p:72. the ☿ of metals /: i.e. ☿ :/ is part of our Stone. that ☿ we must extract from the 2 perfect metallic Bodies by putrefaction, Division of the Elements and their fixation. /: no distillation, nature does it all :/ says Bernhardus and pontanus :/

p:72. when the matter ascends /: the black Cloud :/ in a Fume, the philosophers call it Sublimation; when it is cast into the bottom of the glass, and converted into ☿, they call it Solution or Distillation; when the ☿ becomes thick, they call it Corruption, and when it begins to change from black, they call it Ablution. /: Calcio a washing or making clean, what was dirty :/

Extraction of ☿ from the ☿ /: from the āāā :/ and returning it to the ☿ again, until the ☿ putrefies, and turns black, and becomes clear again, is the Sum of our Magistery. /: viz. by hands /: in a 150 days :/

and when the Philosophers saw their ☿ diminished, and their ☿ increased, they called it Creation, and when all became ☿, they called their work Congelation, and when white, they called it Calcination. /: Terra alba, ☿ naturae alborum :/

Dissolution causes Blackness, Reduction Whiteness, Sepatio causes yellow – and Redness. /: occasioned by Corporification of △. :/

Blackness is the ☿, Whiteness the ☿, yellowness the ☿, and Redness the △. /: See the Wisdom of this Sentence, the Elementary Consanguinity ☿ ☿ ☿ △ ☿ ☿ ☿ △ :/ p:73. Solution compare this with nature

Imbibition, Incerations [R. alba.]

74 Wash the ☿ a paradise bedew the ☿ now clarified and your ☿ will again ascend to heaven and descend to the ☿ to refresh it, and bring forth White Citrine and Red. says Isaacus Hollandus.

Ebulition is the Nutrition of our dry Matter with milk and meat, moderately given, until it be perfect, says Ripley.

Our great work is to make the Body a ☉, and the ☉ a Body. If the quantity of the volatile exceeds and overdues the Weight of the fixt, it will scarcely be converted into a Spiritual Body White or Red.

The ☿ does not germinate without frequent Incerations, nor receive Incerations without Desiccation.

6. Every time after Exsiccation, pour our ☿ upon it moderately, neither too much nor too little. If too much of it will be a sea of Contemplation, if too little all is burnt to a light Cinder. [consult Hamel] [Hamel has imbibed 7 times, some to 15.]

Our Divine ☿ the Sperme of ☽ mixed with Magnesia, i.e. ☽ reduced to ☿ ☽ mixed with fresh Crude pure ☿: takes away the dark Shade of the body [☿.]

The Dragon born in Darkness, must be fed with his own ☿, and merged in it, and then by little and little is deal baked by it.

Keep a Sol ☌, until there be peace between ☿ and ☌, and until the ☿ and the body become One.

Mind that these waters temperately; for if the ☿ abounds it will be a sea, and if the ☿ is wanting a Combustion will be made. [consult Hamel.]

In the first Composition of this work nothing extraneous enters, so neither can any thing multiply it, that is not of the first Composition. NB.

Count Bernhardus says: the Magesterium of the philosophers does not want a Conjuncture of any thing extraneous, but of the proper metallic Seed first into prepared

philosophic

philosophical ☿ a stone is produced infinitely multiplicable,
if it be nourished with its own menstruum /☿/ of
connatural humor, and be excited by the heat of the phi
Elosophos Vitri, from potentia into act.
Calid. Sepus
Clangor Buccinæ take the quantity and observe its weight,
add to it as much of the humidity as it can drink,
of which humidity, we have no determinate portion: see Flam
Clangor Buccinæ the time of Imbibition to exsiccation
is 24 or 30 hr.

p: 76. Pontanus. our Δ is mineral, equal, continual ☿ (Vide sc. ☉–D.)
Ripley. the Δ against nature must torment the
Δ i.e. the Dragon /☿/ burning vidently.
Benedictus says all along, your Δ must be gentle, until the ☿ /☿/
& congealed into whiteness. A stronger heat drives, the ☿
flies from the Δ, by reason of its coldness. Therefore keep
the Δ cold until thou hast accomplished a white Coagulation
p: 79. think not that the Philosophers tell an untruth, when
they say, the whole magisterium is performed in one vessel
vyal. Mind here the figure of the Lapis, which is but one,
in the subject, which is more than one, although it is one
and the same origin.

Corrosives Cave.

p: 57. dry ☿ from the Philosophers Clouds, take for it, and
be sure to have it, for it is the key to inaccessible things,
and to those Locks, which otherwise would keep shut.
It is a Natura media between fixt and not fixt,
and partakes of a ♂ nature /Δ ☿ ☽ ♂/
and not perfected ☿ must partake of ☿ /☿ ☽ ♂/
It is a raw crude, coarse, feminine Δ, and expects
its impregnation from a masculine Sour ☿. from ☉.

p: 58

§. 58. the true matter and subject of This Stone, was ☉ and ☽ in potentia, and arg! viv: ☿: naturally or actually.
which ☉ and ☽ is a far other than common ☉ and ☽ because these are living and can increase. When reduced by ☿ into ☿.
If the Stone is not to effect the matter would never be brought to perfection, as the art promises.
The same invisible ☉ or ☽, which in the mineral is exalted to so glorious a degree can not communicate its perfection to imperfect metals, without the help of vulcan ☉ and ☽.
The sun ☉ and the Moon ☽ must be in Conjunction, that they may absolve perfect generation. Basilius Valentinus in Flos florum.
no alteration from one into another, from one form into another, can be made without putrefaction, which is the only way to Generation, nor any putrefaction can be obtained without some mercury or arg! viv, which is the Special Dilator or Conductor of the vegetating Mandly, called by the Philosophers Verditas Naturæ. ſ: Viriditas i.e. immaturæ, green
§. 59. our Stone is the Conjunction of ☉ and ☽ until ☉ has drawn the Essence of ☽ and converted it into his own Nature and Colour. Sublime Sedicilium
and this is done by the inward △, or ▽ of the stone.
those that know the ☿ and △ of the philosophers, know that they are made of pure ☉ and the finest ☽, and arg! viv, which are daily seen and looked at, from which mer arg! viv is extracted i.e. from ☉ & ☽, resolved into ☿.
61. It is apparent what that arg! viv is, that Sebes points at, in his Suma, to be taken, namely the clean and pure substance of fixt mercury, locked up in ☉ and ☽.

Alexis Piemontese

The process of Signor Alexis Piemontese —
His Sublimation of ☿ and good Reasons on this Subject.
translated from a french Manuscript.

It confirms Baron de Thurnesstein, and other processes
with ☿ corrosive, which is a great Subject.
(: recollect what D. Schepplin has done this way,
when assisted by Mr Bach :)

Take 1 ℔ of running ☿, revived from artificial Cinnabar, which
is much purer that running ☿, bought at the Druggist Shops.
put this ☿ in a new wooden Bowl, with a little Strong wine
Vinegar and ¼ ℔ of ♁ in powder, and rub it well with a wooden
or Stone pestle. Then add ½ a pound of pure Sea ♁ and ½ a ℔
of pure bleu or green Vitriol in powder. (: I take the bleu :)
Incorporate these Substances with the ☿ by rubbing with
your pestle, until the running ☿ has disappeared.
put this massa in a Strong glass Subliming Body, and
Lute the bottom with a Composition made of lough Clay
and bone ashes, mixed with ♁. Lute the bottom as high as
the massa reaches in the glass body, and let it dry.

Sublimation.

apply an alembic, which lute to the body but leave the pipe
open for Δ and humidity. Bury the body as deep as the luted
bottom, in the Sand, in an iron Sand pot, placed on a furnace,
under a Chimney, let the pipe of the alembic enter into the
neck of a dry Receiver, but not luted to the Receiver, which
must be done for the Sake of receiving the corrosive humidity
which will come over before the ☿ ascends.
Then light your Δ in the furnace, and let it be very moderate
in the beginning, until all the corrosive humidity is come
over.
Reserve this ☥ Liquor, which is useful to mortify fresh ☿
for another Sublimation, in the room of Wine Vinegar.
When all the humidity has passed, increase your Δ
gradually and continue, until you see the ☿ ascending

above

above the mixture in a Snow-white Crust, like the Crust of a pye.

Note.

If you wish the ☿ to ascend higher; even up to the Brim of your Subliming Body, so that the Sublimate fixes itself far above the mixture in the Shape of a Bell, you take a Sheet of Strong thick writing paper, which you must roll over the glass Body, close to the luting, and tie some fine pack thread over the paper, to keep it on the glass, smooth and tight, I mean you cover the whole glass body, all what is above the Sand.

If you sublime this way, your ☿ will be whiter and purer, than if it rests in form of a Crust, upon the mixture.

I sublime my white Crust first, to see what I am about, then I tie a Shut of writing paper round my glass, from the Sand upwards, up to the lower part of the alembick, and I increase my △, and my Snow-white Crust ascends and attaches itself all round the Brim of the glass body, and forms gradually a Bell of a most beautiful Snow-white ☿, much purer than the first Crust below.

When all is sublimed upwards, I let the △ go out gradually or die away of itself, and suffer the glass to cool.

This my method is perfectly safe, and is practised here at Venice.

/: a 100 years ago Venice supplied all Europe with ☿ corrosive :/

when this operation is ended, take off your alembic, preserve your mouth, nose and Eyes;

wipe your glass body perfectly clean on the outside, to prevent any dust mixing with your Sublimate.

Then take your pure Sublimate carefully out of the Body, and put it into a wide mouthed glass, with a Stopper.

pour hot ▽ gradually and carefully upon your ☉ in the glass body, until the body can bear more hot ▽, then continue pouring on the ▽, until the ☉ is dissolved, and by this method you preserve your body.

Take

take this Solution and filter it clean, through paper, then evaporate the ☿ to dryness; and you will get a fine ☉, composed of ☿, Sea ☉ and ♁.

Second Sublimation.

Having cleaned your body, which must be wide enough, to get your hand into it, and repaired the Luting on the bottom with some fresh Stuff and having dried it well, and weighed your ♁, you must carefully powder it, preserving your self from the Subtil venomous dust. To 1 ℔ of this Sublimate add now ½ ℔ of fresh pure Sea ☉, and ½ a ℔ of pure blew ♁ of ♃, to which I add the ☉ out of the ☉, and mix the whole in a powder in a Stone or glass mortar carefully.

Sublime this mixture as you did at first, into a white Crust first, and then into a Red or upper Crust, by means of a Shut of writing paper, as I have taught you; This Time the ♃ will be Sublimed much sooner, and will be much purer than the first Time, and your ♁ will become purer and purer at every Sublimation, although not visibly so, yet centrally so, as every atom of Humidity and its centrally adhering arsenical ☿ will be removed, by 4, 5 or 6 repeated Sublimations; which central Impurities contained in Every mercury, absolutely hendors its Ingress into ☉ or ☽, and its final Fixation with the fixt metals into a Tincture. Believe me, I tell you the Truth without Envy. [Says Alexis Piemontese, which perfectly agrees with Ruscinstein; such a highly pure ♁, when revivid into such a highly pure running ♃, is Count Bornhard Trevisans ♃, and very fit for his grand and simple work. J. B.:]

If you repeat this Sublimation 3 or 4 times more, with fresh pure Sea ☉, half the Wgt. of your ♁ as much crude but pure blew ♁ of ♃, and the fixt ☉ out of Each ☉, your ♃ will gradually purify itself of its terrestrial inherent Impurities, and of all its central Humidity, because that poisonous ☿

Does

does not ascend any more, after the ☽ and △th Sublimation, but stays below in the ☉, where it remains in the faces, when you extract the fixt ☾, with that ▽. The humidity is gradually and entirely consumed during the repeated Sublimations.

Moreover the Sophic ☿ or △, contained in the Sea ☾ and in the ☉ ascends during the Sublimation and is intimately combined with your ☿, and renders it extremely fiery and penetrating.

These 2 Superfluities ▽ and ▽, when removed from ☿, are the principal Reasons, why Such a ☿ can finally be fixed with the precious or fixt Metals /: ☉ — ☽ :/ does thus not perfectly agree with Count Bernhardus, with the philosoph: Canons, with Baron de Rusenstein and Lamspring? :/

Fixation of ☿ per Se, by Alexis Piemontese.

Having thus sublimed your ☿ 3, 4, 5 or 6 times, whereby your ☿ will be perfectly and centrally purified from its ▽ and abundant humidity, as I have faithfully taught you, Take then your pure ☿, without mixing any thing else with it and put it into a Good and Strong glass Globe, which must have a glass Stopper nicely ground in, with a Short neck.

Heat your glass first, to expel the △, warm your powdered ☿ in a Covered bason, or in the very Same glass globe and after the glass is become pretty hot in the hot Sand, then put in the glass stopper, and lute it. So prepared bury the globe and neck in the Sand, in the Sand pot, laying your globe, (which must be roomy, So that only half or a 3o part of the Globe is filled,) Sideways or on one Side, buried in the Sand,

the iron Sand pan

increase your △ gradually, until

the

the Tr has been Sublimed upwards into the upper part of the Glass globe, then set your Δ die away & stop. The next morning turn your Globe carefully, so that the upper part containing the Sublimed ☿, may be below deeply in the Sand. Sublime again as before and continue this process, turning the upper side of the globe downwards every morning, and subliming the matter gradually, until at last, after 20 or 24 Sublimations, the ☿ will ascend no more, but remains fixed in the lower part of the globe although your Δ is made so intense, that the ~~~ iron Sand pot becomes red hot.

Fixation of Tr by means of a Calx of ☽; easyer and sooner accomplished than the foregoing. by Alexis Piemontese.

Observe the following Rule, which is certain and sure; When you have Sublimed your ☿ 3 or 4 times or oftener, as I have taught you, then Weigh your Tr of the last Sublimation. add a ⅓ part of its Wgt of a Calx made of fine ☽ [☽ corrosa] having carefully mixed the 2 in a fine powder, Sublime the mixture in a blow Glass body or Cucurbit, with an alembic luted, but the pipe Left open. proceed and Sublime with a gradual heat. When all is Sublimed what will ascend, let the Δ go out and the Vessels cool.

The next morning take out carefully your Tr, powder it and mix it with the powdered Residuum of the ☽ calx, which lays below, mixing the 2 powders carefully.

Sublime the powders again, as you did before, and repeat this Sublimation so often, about 12 or 15 Times, during as many days, until the Sublimate will no longer ascend, even in the fiercest heat under the Sand pot, but remains below, as white as a fine pearl, fixt, fusible and

and transparent like melted glass.

Nota

Having Sublimed my ☿ with fresh Ingred. and the pure fixt ☉ out of the ☉ 3 or 4 times, sometimes 6 times, as I have taught you in my first process, I took 2 ounces of my pure ☿r and 2 ounces of fine D, which I made into a fine Calx or Luna Cornea, and dried my Calx, and mixed it in a glass mortar with my ☿r.

This mixture I have Sublimed so often, until the whole remained fixed in the bottom of my glass, most pure and perfectly fusible and very ponderous and transparent. I always lost a small matter during the Operations, and from this proportion I had no more than full 2 ounces of fixt fusible mercurial Glass, which is also Lunar.

Multiplication or Increation
of the fixt Sublimate of ☿ and D,
by Alexis Piemontese

Take your 2 ounces of fixt ☿ial Dar ☌, reduce it to a fine powder; you will be obliged to break the glass, mix this powder with 3 times as much, i.e. 6 ounces of your first unfixed ☿r, whereof you must have some in reserve. and mix the 2 powders carefully by rubbing them in a glass mortar; then Sublime this mixture, until the whole remains fixt and fusible at the bottom, and will ascend no more, even with the greatest heat, but flows like an oil.

Weigh this, when cold, and reduce it to a powder. mix it again with 3 times as much fresh ☿r, and Sublime again until the whole is fixed again; each Sublimation will be done sooner than the foregoing, as the matter becomes more fusible.

Repeat this Operation a third time, but no more, for fear of loosing it, by its running through the heated glass.

glass, as it becomes inconceivably penetrating, which penetration is a sign of its great virtue.

Reasoning on this Subject by Alexis Piemontese

In this Operation consists a great part of our philosophy, and principally that of Geber, whose principal work does consist in this very Sublimation and repeated Fixation, but the principle of Fixation and Ingress, ☽ or ☉, he keeps a profound Secret, out of fear you should become too wise.

He names his Subject or principle of fixation, living ☽ and living ☉, i.e. Sublimed ☽, or ☽ mercurialised; and what is it else but ☿, i.e. ☿ of ☽, carried to a high Degree of perfection.

I have been candid to teach you my work thus far; if once you have accomplished this, you will easily learn how to apply it, by studying good Books. I think, I have done more than many others before me, as I have candidly shewn you the Foundation of our art.

A. P.

compare this now with Lampring, Rusenstein, and Count Bernhard Trevisan; if you revive your pure ☿ into an as pure running ☿; and you will easily perceive the Truth and harmony between Geber, Lamspring, Rusenstein, and Bernhard Trevisan. never mind what Self Sufficient or Conceited philosophers write or say; where there is harmony and Concordance, there must be Truth. Rupescissa works upon this very self same foundation, and so does Edward Kelleus and many others.

J. B.

Lapis de Tribus, a short work which agrees with Myriam the prophetess.

Take good crude ☿, and native auripigment ana ¼ ℔, or as much as you like, powder each finely by itself, and mix the powders beware of the dust.

put this mixture in a Globe-glass with a long neck, place your glass deeply buried in the sand, so that the best part of the globe is under the sand, but the whole neck remains free; your furnace must stand under a Chimney. Then light your △, which increase gradually; after the humidity has evaporated, put a bit of soft clay on the opening of the neck of the glass and press it in gently.

increase your △, until the sand and glass grow so intensely hot that the powders melt together in the globe; when you see this let the substance continue melting until the whole is become a serie deep red fluid massa. at the latter End of the operation the iron sand pot must become Red hot in the bottom.

When you have obtained the Red fluid massa in fusion, take the △ out immediatly, that the glass may cool gradually.

The next day break the glass, and you will find a fine Red transparent Ruby glass, called Lapis de Tribus, because it consists of ☿, ☉ and ♃.

note. If you admit the ♃ into the neck of the glass, the mixture takes △ and you run a great Risk of your Life, therefore be careful. It is Done in 4 hours Time.

time. This glass is very volatil.

/: I have given you some of it, in a Red powder, which if you melt, burns a Red glass again :/

one Mr. Cornelius de Winter from Amsterdam, who was in London about the year 1775 communicated this and what to do with it to Mr. Lentz.

Cornelius de Winter, working the process of Myriam prophetisse not as she told her process to Aros King of Egypt, but in the following manner, had obtained a singing power upon ☿, as he told Mr. Lentz, and recommended this to him, until he should find something of greater Consequence, and Mr. Lentz gave it to me. I have never tried it;

The process of Mr. De Winter
with the foregoing Lapis de Tribus.
for the short way.

Take 4 drachms of your Lapis de Tribus in powder, and 1 drachm of fine ☉ in Leaves, mix these in a mortar by rubbing. Let it melt together in a Covered ☿, and suffer no coals to drop in; when the ☿ begins to grow red hot, the mixture melts, and at last inflames, and the Lapis de Tribus fumes away and evaporates. When you find the Lapis evaporated, take the ☿ out, and let it cool, but do not breathe the poysonous fumes.

Take the ☉ Calx out, Weigh it, and mix it anew with 4 parts of fresh powdered Lapis de Tribus, by rubbing in a glass, put the mixture into a new ☿, melt again, and keep it in the △, until the Lapis de Tribus is again evaporated.

Repeat this same Operation with 4 parts of fresh Lapis and your ☉ Calx is well opened for a further operation.

M.r De Winter said to M.r Lentz, you may proceed in this manner with D, ♀ or ♂, and open and volatilise them by means of the Lapis de Tribus, sooner than the ☉, and note that one single melting of 4 p: of the Lapis to 1 p: of fine D in Leaves, or of a Crocus martis or Veneris, opens and greatly volatilises D, ♂ or ♀ in one single Operation. You are also to note that your Δ must not be excited by the blast, it must not be a melting — but only a calcining Δ, other wise your volatilised metals fly out of the ☿, and you keep the empty nest.

The Lapis de Tribus has a power to volatilise all metals, ☉ and D not excepted, either by the first, Second or 3 operation, according to their natural volatility or Fixity, and highly sublimes them, and reduces them into a mercurial principle which mercurialised metals can be employed in Labours of great Consequence, as Experience will teach you, I tell you the Truth, but beware of the mercurial fumes.

I have made a Tincture in Via Secca from this foundation more than once, at Amsterdam, and although it acts only on a few parts of D, yet it is very profitable, as it can be accomplished very well in 3 or 4 days Time, but this is not the Brass founders Work, by no means: says De Winter:

Take of the whitest and clearist River pebles, you can get a pound or more, and ponder them finely in a Clean iron Mortar, and Sift your ponder perfectly fine.
of this fine peble ponder take 3/4 pound, and Good yellow Lytharge, pondered and Sifted 1 ℔; mix the 2 ponders, put them into a new ☿, Covered, and melt the mixture to a Glass in the wind furnace, When done, take the ☿

☿ out of the △ and let it cool; when cold break the ☿ and ponder your glass, and sift it.
now take #1 part# of your Lapis de Tribus in ponder, and mix it with 4 parts of your peble glass, by rubbing them well together in a glass mortar; melt these substances in a new ☿ for 5 or 6 hours, so as to keep the matter in constant fusion; then take the ☿ out, break it, and when cold ponder it, and your glass will look tinged with yellow or orange. Weigh it and mix it again, 4 parts of this tinged glass with 1 part of fresh Lap: de Tribus, melt again in a new ☿, constantly covered, for 5 or 6 hours; you can very well accomplish 2 meltings in a day. repeat this a third time, and your obtained glass ought be of a fine orange Colour. This is already a kind of Tincture, which if you melt it with ☽, it enriches the ☽ with atoms of fine ☉, and if you separate such ☽ with ☿, the black Calx, which falls, when washed, dried, and melted with Borax, proves to be fine ☉ of 24 Carat, but this is not all.
Take your orange Coloured Opake glass, Weigh it, and ponder and sift it; take of this 4 parts, say drachms in proportion as you have opened ☉, which you have prepared at first, 1 part or drachm of fresh Lap: de Tribus, and 1 drachm of your opened mercurialized ☉, and mix the whole deligently by long friction in a porphyr or glass mortar; you must rub full 2 hours, and do not breathe the dust. melt this Composition in a new Covered ☿, during 6 hours continual fusion, yet without any blast or violence, as fusion is enough.
When the time is past, take out the pot, and let it cool, break the ☿ and separate the glass, which does look now of a deeper Red, like a new Brick.

ponder and

powder and with this glass, take three of 4 parts, and add 1 part of fresh Lap: de Tribus in powder, mix the 2 powders diligently and melt them again in a new covered C, for 6 hours time, keeping the matter in constant fusion, when cold, you will find your glass deeper in Colour than before.

Repeat this fusion a third time; which from the beginning is now the Sixth melting. Adding to 4 parts of this Red glass 1 part of fresh Lapis de Tribus, and proceed carefully as you did before; but note

1° if any Coals fall into the pot, the operation is spoiled, which has happened to me, in the beginning.

2° by the repeated fusions and sexations by the violent way adding each time a 1/5 part of fresh Lap: de Tribus, i.e. 1 part of the Lapis to 4 parts of the fixt glass, your rigid glass becomes more and more penetrating, more fusible and more fixt.

I durst not go beyond 6 or 7 fusions, as the glass does at last run through the pores of the Red hot C; in this manner I once lost all my Treasure.

6 or 7 fusions may be safely done.

This Red glass is a genuine Tincture upon fine D, after 6 fusions it tinges sometimes 10, sometimes 12, sometimes 20 parts of D in fusion, into fine ☉ of 24 Carat. I could never make it twice alike; the reason of which I cannot penetrate; it is profitable enough, but not so profitable as Myriam said to King Apos, at least I could never find it so.

Finis. Wednesday 7, ½ past 7. ante Nob: the 17. 1804.

Mr Leuly nor I have ever attempted this, altho I have worked after Myriam in her own way. J. B:

Some Antiquities (essentially) Observations of the Ancient Mounds in the Valley of the Mississippi St. Louis 1845 48815
Page 237 & 257

Aphorisms concerning the Elixir of the Philosophers.

1.

The hermetic Science consists only in the right knowledge of the first matter of the philosophers, which is the mineral kingdom, not yet determined by nature.

2.

an undetermined matter, being the beginning of all metals and mines, & perfects, that as soon as any one shall be so happy, as to know and conceive it, he shall have comprehended also their nature, qualities and properties

3

although some persons, respected with foolish notions, dream, that the first matter is to be found only in some particular places, & times and such times of the year, and by the virtue of a magical magnet; yet we are most certain, that by no Divine Market Hermes, are the all these suppositions false. Because it is to be found every where, at all times, and only by one Science.

4.

The hermetic art consists in the true manipulation of your undetermined Subject, to which before it can be brought to the highest degree of perfection, must be of necessity undergo all our chymical operations.

1

not that this is the process of Artephius, Flamel and monk Snyder.

Artephius and monk Snyder point out the mineral subject most clearly, which is antimony.

2

the undetermined matter is ☿.

3, 4.

the original first matter, which animates atmospheric air, and causes it to be vital air, is ♃, manifested in light and heat, further into ☿ and ☽ spiritual incorporeal ☉, this undoubtedly is best attracted whilst the Sun is in ♈, ♉ and ♊. as appears by the Hermetical Triumph, by Sandivagius and other philosophers. note here, that the Hermetical Triumph is an excellent Commentary on these aphorisms of ours, which illustrates as much as can reasonably be desired.

Artephius points out very clearly a properly made and well rectified butyrum antimonii martiale, which must afterwards flow per deliquium, whilst the Sun is in ♈, ♉, ♊, in order to attract the astral ☉.

2/ 5/

our chymical operations are these,
Ããation, Sublimation, Dissolution,
Filtration, Cohobation, Stellation,
Separation, Circulation, Imbi-
bition, and Fixation.

6/

Why we call all these operations
ours; they are not all to be
understood according to the
common opinion of the Sophisticas
of Metals, whose Industry con-
sists only in disguising of
subjects from their form and
first nature; but ours are
solely to transfigure our
subject, yet conserving its nature,
quantity and property.

7

The one subject, after it having
passed through the three
simple operations, which always
imitate Nature, is called the
Philosophers Stone, or the Q: E:
of Metals, being compounded of
the Essence of the 4 Elements.

8/

The Metals and Minerals, which
nature has already determined,
although they should be retro-
gradated into running Mercury,
water and vapour; yet can
they by no means be taken
for the first matter of the
Philosophers.

9/

Our true and real Metal is
only a vapor, impregnated
with the metallic Seed,

Butyr: ☿ is a vapor; ☽ is a
highly concentrated ☿ of Sea ☾
which carries over the ☿ & ☽ stellat.

S: terminating is corporified △.
or corporified universal ☿
agent.

yet undetermined, created by God almighty, generated by the Concurrence and Influence of the astra, contained in the bowels of the Earth, as the matrix of all created things. 10

This, our matter is called undetermined, being a medium between a metal and a Mineral, and being neither of them, it has in it, power to produce both, according to the Subject, it meets with.

11

Such a metallic vapor, concealed and nourished in the bowels of the Earth, is called the undetermined, and when I enchants the Serpent with The beauty of its internal and add fire, it is then called the determined green Dragon of the Philosophers, and in them the true Knowledge and right manipulation of it, in all things can be done in one art.

12

This green Dragon is the natural Gold of the Philosophers, exceedingly different from the vulgar, which is corporeal and dead, being come to the period of its perfection, according to nature, and therefore incapable of generation, unless

hints at the necessary attraction and magnetisation, or union of the Superius with the Inferius;

10

☿ is a Marcasit.

a Marcasit is undoubtedly a Medium between Minerals, such as ♃, Or, ♂, ♀, Cobalt, nickel and ☿, Metals, i.e. fusible, malleable and ductile Metals.

11 –

the metallic vapour in the mines called the Weather, generates all Metals, whose life is ♃ but the body is ☿.

enchanting the Serpent & binding, means the ☌ union of the ☿ of ♂ with the ☿ of ☿ in the shaking of the Mercurius Philosophorum; the Serpent is ☿, sometimes ♀☿, when he proceeds to the Cubyrum.

the determined green Dragon is the green Lion of Ripley and Madonna of Alchymy, subjunctively i.e. the purified Mercurius Philosophorum.

the Mercurius contains the natural Gold of the philosophers by Geraus called Aurum.

But Geraus and Abu Aregine have used Zinck.

that is they have united the Mercurius with Zinck, but according to our Author Zinck is not intended.

it to be first regenerated by our mercurial Will; but ours is Spiritual and living, having the generative faculty in it self, and in its own Nature, and having received the masculine quality from the Creator of all things.

13

our gold is called natural, because it is not made by art, and since it is known to none but to the true Disciples of Hermes, who understand how to Separate it from its nigred Chaos, it is also called philosophical; and if God had not created this first Chaos in our hand, all our Skill and art in the Construction of the great Elixer would be in vain.

14

out of this our gold, or undetermined green Dragon, without the addition of any other created thing whatsoever, we know how through our universal menstruum to extract all our Elements, or principles, necessary for the performance of our great work; which is our plain way of preparing the grand Elixir: and since this our first Chaos ☿ is to be had without any Expence, as costing only the Trouble of digging it out of the Meads, this is not unfitly called the only Mine of the poor.

when fine ☉ is dissolved in our mercurius simplex, it is therein regenerated, which is the long way of Arbigenus and Trismosin Philaletha, and becomes our ☉.

our ☉ i.e. our attracted astral ☉ is Spiritual and living or it is so volatile, that it will come over by the warmth of a mans hand, and is extremely volatile.

13

our ☉ is natural; he means here the universal agent ☿ and Lunar Light, Solar Light, and Lunar Humidity, which are undoubted the first agents in Nature, it is not made by art, but must be attracted from Sun, moon and the nearest heavenly bodies, such as can influence the Earth. no.

undetermined green Dragon is the Crude Subject. ☿ which contains a ☽ or ☾, and by means of ☿ 2 mercuries, i.e. ☿ and ☽. and these 2 contain our ☉, or Sophic ☿.

by the universal menstruum he means here the universal agent Light, ☿, in Lunar humidity, which becomes our mercurius simplex, wherewith he extracts out of the precipitated Earth 1. our ☉, or blood Red Sophic ☿. 2. the fixed ☿, after the empty ☿ or ☿ vitae has been calcined in the wind furnace.

and this is the great work per se, without working with common ☉, and this is the shortest way, with the Antipus.

The operations in this our first way, being in a manner the same with those of our second which is, when we join our red Stamined Dragon with our Serpent; we shall, to avoid repetitions) in the subsequent aphorisms give Instructions for them both together.

16

☿ our Serpent, which is also contained in the bowels of the Earth being of all created beings whatsoever, the nearest subject of a feminine nature to our Dragon, through ~~whose~~ this Copulation such an astral and metallic seed, containing our ~~which~~ two elements, is brought forth with somewhat more of Fixeness and time perform the whole mystery of Hermes.

17

Since our serpent is of all created things the nearest subject of feminine nature to our Dragon, she is after her Copulation to be kept for the uses of our philosophick work.

For out of her bowels, without the help of any other metal or mineral, or metal extract our principles or Elements, necessary to our work, being rebegradated by the Universal Menstruum: by the ☿, or rather by the Solar Light and Lunar humidity:/

i.e. ☿

15

When we join our red stamined dragon, crude ☿ with our Serpent ☿ with ♀r corrosive.

If you use crude ☿ and ♀r, you obtain the Cinnabar of ☿ which contains the external ☥ of ☿.

If you use the ♄☿☿ and ♀r, you get no Cinnabar of ☿ because the external ☥ of ☿ has been separated and is contained in the first scorie when the ♄☿☿ is made.

It seems that ☿ virbigenus has used only crude ☿ and not the ♄☿☿.

16 our Serpent ☿ & ♀r corrosive.
i.e. ☥ & ♀r corrosive.

our Dragon; i.e. crude ☿.

☿ is contained in the mines, in Cinnabar ore; and is a running form.
♀r is ☿ sublimed by art.

17

our Serpent, ☿ — or ♀r.
our dragon, ☿.

the vital principle in the air, descending from the Sun, moon and Stars

☿

The feminine Subject cannot be retrogradated, unless we free her from her Impurities and retrogrades qualities which must be effected in her homogeneous ones (i.e. in her equals): that She may be in a fitter Capacity to receive the spiritual Love of our green Dragon.
☿

19.

after our Serpent has been bound with her Chains, penetrated with the Blood of our green Dragon, and drawn 9 or 10 times by the Combustible fire into the elementary air, if you do not find her exceeding furious and extremely penetrating, ☿ is a Sign, that you do not hit our Subject or do not understand the Homogenea or their preparation.

20.

∴ This furious Serpent, after it has been dissolved by the universal Menstruum, filtrated, evaporated, and congealed 9 or 10 times, does not come over in a Cloud and turn into our Virgin's Milk or Metallic argentine Vehicle, not at all corrosive, and yet intensibly and invisibly devouring among Things, but comes near to it. It is plainly to be seen, that you are in the Ratio of our universal Menstruum. ∴ The △ ∴

∴ the furious Serpent or fuming Butyr: must be carefully animated with the Crinale of ☿, or with the Scoria prima, if you use the ☿☌♂.

then rectify until the butyr: is

☿.

This purification is done by Sublimation

the Impurities of ☿ are ▽ and arsenical △. ☿ is a fluid ○○. ○○ remains ○○ in ☿, but it is ☿ in ☽ & ☉.

The union with ♂ or with ☿☌♂.

to form a Butyrum.

19.

after ☿ has been Sublimed (∴ the Chain is the ☿ of Sea ☉.:) and penetrated i.e. united to the ☿ vile, ~~and rectified~~ distilled into butyr: and that butyr: rectified 9 or 10 times, becomes extremely furious i.e. poisonous and penetrating.

☉ in Sea ☉ buys the universal ☿ as ☉ the ☿ natura.

∴ the proportion is āa ∴

20

the furious Serpent, is the ~~Crystals~~ rectified butyrum, which must be magnetized and attract the universal principle from the Sun moon and Stars, in the Spring Season during Serene Days and nights — so as to flow per deliquium.

This ~~(part of ☿ is)~~ operation ~~is~~ is difficult to explain it seems as if he has attached and the butyr: has flown per deliquium, he filters it through paper, then evaporates the Superfluous humidity from it ___ and congeals it, then it is he obtaines again the crystallized butyrum. ∴ but this is very dangerous as the fumes, proceeding from the ☿ and ☽ are mortal on the Spot, when received in the Lungs, therefore the evaporating must

The Serpent, of which I now speak, is our true water of the Clouds, or the real Eagle and Mercury of the philosophers, greatly different from the vulgar Mercury, which is corporeal, gross, dead and full of hideous qualities, and is subject falen from its Sphere, the unripe fruit from a Tree; our water is spiritual, transparent, living, residing in its own Sphere, like a King on his throne. ☿ 22 /: monte Snyders Charakter :/

Tho' the vulgar Mercury is such an unripe fruit, corporeal and dead; yet if you know how to ~~aaate~~ ☿ with our Dragon ☿, and to retrogradate it with the universal menstruum ♄, you may assure yourself, that out of this also you shall be able to prepare a Sophic Mercury, with which you shall certainly produce the great Elixir discovered by Secret of Secrets, unlock the most difficult Locks, and command all the Treasures in the world. 23

our Mercury is called the Mercury of the philosophers, which is not to be found ready prepared in our hands; for it must first easily be made by our philosophic preparations out of the first Chaos, and although it is artificial, yet it is naturally prepared, nature which is inherited in the preparation of it, contributes the rest thereunto /: by magnetisation

(putrified & distilled

i.e. the magnesia, attracted, ~~filtered~~ ~~impregnated~~ and recongealed butyrum, which is become ~~over like a Cloud~~ like a Cloud a vapour. which is the real Eagle and Mercury of the philosophers, i.e. Mercury simply, and ~~is~~ /: it must come out with Mouth and ~~is~~ running the alembic, like S.V.R.

Spiritual, transparent, living, residing in its own Sphere. (: in the glass :) { universal and descending from above into the Centre of the butyrum ☿ = 22

this is only a Repetition of aphor: 18 and 19.

to ~~aaate~~ ☿ with our dragon /: ☿ :/ is to mix ☿ with crude ☿ or with the ♏☿♂, in order to distil a butyrum (with ♄) of Mercur, which must be animated, retrogradating with the universal menstr: is the magnesia, impregnating or liquifying the Crystalline butyrum by the ♄ by Sun, moon & Stars, digested and fermented or putrified

This aphorism N: 22. proves, that this is his second way, his first way ~~you so without ☿ to discover I have now by all to discover at present~~ :/ (~~so I know 23~~ is of ☿ per se, vide At the End of the 2. Manuscript :/ 23

our ☿, i.e. ☿ simply also. the first Chaos is the putrified magnesised liquified butyrum, which by putrifaction becomes a true Chaos!

the first Chaos is the mixture of crude ☿ or ♏☿♂ with ☿ corrosive nature, by the attraction, liquifaction * contributes to the attainment of the Mercury Simple of the philosophers. * and putrifaction

Since our Subject cannot be called
the fiery Serpent of the philosophers,
nor have the power of overcoming
any created thing, before it had
received such virtue and quality
from our green Dragon and the
universal Menstruum; by which
it self ☿ is first overcome, devoured,
and buryed in its bowels, it follows
that such a virtue of killing and
vivifying is natural to our Dragon
and universal Menstruum. △.

[: our Dragon ☿ contains a ☽, i.e. ♍ or ☿ vitæ. :]

25.

The universal Menstruum of the
philosophers, is, that celestial one,
without which nothing can live
nor Subsist in the world.
it is also that noble Champion,
who delivers the uncorrupted
virgin Andromeda, who was with
a strong chain fastened to the
Rock in the power of the Dragon,
and whose Spiritual Love having
ravished her fear of heavy, she gradually
nursed and devoured by him ☿,
which could not have been avoided,
if this noble △ Champion, Light, had not
come to her assistance: She is
to be delivered of a Child, which
will be the Wonder of Wonders,
and prodigy of Nature. [: ☿ :]

= before magnetizing or Liquefaction,
but by Putrefaction, that ☿ vitæ
at last settles at the bottom, whilst
Andromeda or ☿ Sophicum Simplex
is set at Liberty by distillation,
mind the Subtilty and Inventive
of the ancient philosophers!

our Subject, i.e. our Mercury,
the means, here the Butyrum.

from our green Dragon, i.e. ☿ or
♍ & ☿ Sibilatus, Ripley's Green Lion:
and the universal Menstruum, i.e.
the Sea of the philosophers, the
atmosphere, the △.
our Subject, our Mercury receiving
its virtue from the ♍ or ☿ vitæ
in the Butyrum, and from the
astral ☽, or universal agent, △,
communicated to it, by attracting.

25

This confirms that I am right
in explaining the Universal
Menstruum, related in the △.
an allegory in Ovidius describing
the Liquefaction of the Butyrum &
Perseus is the universal agent
△ manifested in Light, sent to
us by the Sun, and to wonder work
by the fixt Stars or Suns.
The virgin Andromeda is the
Sophic ☿ contained in the Butyrum
in the concentrated ☿ of the ☿ and
in the ☿ vitæ, or volatilized ♍.
This Andromeda is Simplex,
Duplex and Triplex — as you
will find by the Sequel.
Simplex it is the metallic Sophic
Duplex, when it is tinged with
the red ☿ or internal △ in the
bidy in the ☿ vitæ, and becomes
triplex when the fixt ☽ is united
therewith, and is become the
Medicine of the first ☿ order. The
the Sophic ☿ is fastened to the
Rock ☿ with a Strong Chain,
with the + of Sea ☽ in the ☿ corros
which concentrated ☿ of ☽ holds
and suspends the ♍ or ☿ vitæ. =
and its volatiland △.

If our virgin in her Confinement,
before She is set at Liberty, does
not manifest her extreme beauty
with all her internal divers,
delicate natural Colours, wonder-
fully charming and very pleasing
to the Eye, it Signifies that She
has not sufficiently enjoyed
the Spiritual Company of the
Dragon. ☿. 27

♃

If the universal Menstruum has
not totally delivered the virgin
from the Claws of the Dragon,
it is a Sign, either that She was
not sufficiently free from her
heterogenous qualities, or that
she had not received from the
external heat a sufficient pene-
trating quality, or that the
universal Menstruum was too
weak to perform its Intention.

28/

To know whether the ädätion,
Sublimation, Dissolution, filtra-
tion, Coagulation and distillation
have been natural and philo-
sophical, the whole body of the
Serpent must come over Spiritual
and transparent, leaving only
some fæces and very light faces
at the bottom, which can by no
art be reduced either into a
running Mercury, or any other
Kind of Metallic Substance.

our virgin the Sophic & Simplex

whilst you Dithe and rectify the
Antyreum, you see all the beautiful
and delicate Colours of the Rain bow
in the neck of the D, and sometimes
in the Recipient, which I have often
beheld with great delight.
that the bulge: is has not fully
carried over the ☉ or ☿ vitæ,
which contains internally the tinging
☿ or ♃ of ☿, or of ☿ and ☽: this ♃ causes
the beautiful Colours and Tincture
Father of all 27

♃

If the universal Menstruum,
the ♃ or rather the universal
Agent, Δ, Light, Heat, and Lunar
Cold or Lunar humid fly
causing the ♃ to be vital;
has not delivered the virgin
the Sophic & Simplex, by your
attenuating and liquifying,
from the Claws of the Dragon,
from the Corrosive Antyreum,
which keeps the Sophic & impri-
soned &c. it is a Sign &
that the universal Menstruum
was too weak. i.e. that you have
not attacked and liquified long
or often enough; thus Van Outer is
wrong in he speaks of 28 dayes, 5: 8. where
this concerns the last distillation
of the ~~Glut~~ tive. the attracted,
~~digested~~, duplicately mated ~~reorganized Antyreum~~ distilled & Simplex
which is to come over as a
Cloud or Cloudy vapor, and
is then the Mercurius Simplex
(: not corrosive at all says he is right :)
~~at this Second Distillation~~
during this last distillation
for obtaining the Sophic & there are
i.e. the virgin and romesa
to remain no faces, at least not
such as can be reduced into a
running mercurial or metallic substance.

29

after all these above mentioned operations, and the Separation, of our Serpent, being ☿ed with any metal, pure or impure, cannot Suffer the fusion, it will be in vain for you to go any further with it; for you may assure yourself, that you do not walk in the true paths of the Hermetic art.

30

our philosophical Distillations consist only in the right Separation of our Spiritual and Mercurial water, from all the poisonous & ugly Substance, which is of no use at all in our art, and from the Caput mortuum, which is left behind after the first distillation. (when you made the butyr: ☉ at first:)

31

If after the first distillation an exceedingly corrosive and extremely penetrating red Oil does not ascend (which as soon as it seems to appear in the neck of the ☌, the receiver must be changed:) it Signifies, that the distillation has not been rightly performed, and by Consequence, that the internal fire ☥ of our metallic vaporous Volk, ~~being~~ ~~runn up, and carried by the~~ ~~poisonous vapours and the outward fire~~ ~~still next with it, and with~~ ~~the Caput mortuum~~ is still mixt with

29

after the Separation of the Sophic mercury simply from its own precipitated Snow-White ☿, which ☿ is a ☥ vitæ or delicate light ☿ containing the Sophic ☥ and fixt metallic ☉, for the great work per se, without common ☉, & our Serpent, the ☥ vitæ or ☿ cannot Suffer fusion & ~~But~~ I know for certain, that it can be melted with any metal:/

30

This is very explanatory.

our Spiritual Mercurial ☿, i.e. our allegorical ☉, our Mercury simplex, the virgin, must be Separated by the most gentle distillation from the poisonous ugly butyrum ~~& But no Dew~~, when I believe that this Mercurial Spiritual ☿ need no longer be corrosive, provided it is freed from the ☥ or ☥ vitæ, which is the very thing that renders the butyr: ☉ so very poisonous and ~~dangerous~~ when no ☥ is the ☥ off Sea ☉.

NB:
If you use Crud: ☉ and ☥ corros. you obtain a Red Cinnab: of ☉, which ascends like a Sublimate but I have never seen it in form of a Red oil, but that Signifies not much; it is however a proof, that Baron Urbigerus has made use of ☥ crudum, and not of the ☥ ☉, when no such Cinnabar can possibly be obtained.

The metallic vaporous ☿ is the butyrum ☉, beyond any doubt.

/: the internal △ or ☥ of our metallic vaporous ☿, i.e. butyr:, means the ☥ antimonii auratum, which must ☥ ascend in the form of Cinnabar of ☉, and must not remain below. :/

is its own Caput mortuum
and has been corrupted by the
poisonous fume and of stand
fire, and therefore not fit for
the Red. ☉:

32/ I very plain:/

In Case you should commit so
great an Error in the first Dis-
tillation, although it will never
be in your power to prepare
the Mercury Duplex of the Philo-
sophers, unless you should
commence the Whole work
from the Regency; yet if
you ~~diligently~~ punctually compre-
hend our art, you may easily
prepare our Mercury Simplex
Wherewith you may effect
great and Miraculous things
in Projection/ 33/ /he means animated butyrum/
The above mentioned Red
Tincture ☉ is to be rectified
very many times every
new day with its fume every
and anon drawn off all Metal,
and Mineral, and principally
Liquid, out of which Dissolution
we may easily extract the
true ☉ Tincture or Essence with
Sophic rectified Spirit of Wine,
and draw over the alembic
with the Spirit of Wine; which
is indeed a great Medicine for
human Bodies;
I the author of the Hermetical
Triumph, Leona Constantia,
and Irenaeus Philalethes
have possibly made a Mistake:)

It appears, that he wants the Cinnabar
of ☿ absolutely to ascend into the
neck of the D, and that it is not
to remain in the Caput mortuum.
~~but by a proper management of the~~
~~management ascended with the~~
~~extraneous watery~~ and ~~unctuous~~ Cinnabar
~~of the~~. certainly the distills the Cinn:
of ☿, over, in form of a corrosive red
like, this animated butyr: he magnificus.
32. we have never seen the Red oil
of Aphorism 31/ ~~the Cinnabar of the~~ ~~mercurial separation~~ because I always took
it certainly ~~must mean~~ the Cinnabar of ☿,
which he says, if it does not
ascend, the Dissolution has
not been rightly performed.
Therefore it appears that the
Cinnabar of ☿ is to ascend into the
neck of the D which will always
happen, if you compleat Crude ☿
and ☉, and if you use the ☿
you never obtain Cinnabar, ~~you~~
and if you must animate 33 get no Cinnabar, ~~if~~ with the
your butyr: with the
Aurea Fecina, or with ☉
This blood Red Oil can be
obtained, if you collect the Cin-
nabor of ☿ carefully, mix it
with the ☉; pour the obtained
clear transparent butyrum
upon this Cinnabar and digest
it over again; by ☵ or ☲ such
Distillations and Cohobations
the Butyr: will come over blood red being tinged
with the ☿ of ☿ contained in
the Cinnabar. and your butyr: is anima-
~~and rectified~~ ted, with Sophic
~~from the Cinnabar of the ☿~~ ☉;
~~and so it must be~~ and so it must be, and then is
~~with your~~ your animated butyr:

(another great ☿ medecine, when the Cinnabar of ☿ is
or the Red oil, remains with the ☉)

a deep Red Tincture by ex-
cellent wine may also be
extracted ☞ of wine out of the above
mentioned Caput mortuum, if
~~that accidentally or not for the~~
~~with intercept~~ when that
Caput mortuum by accident or
mistorture has been mixed
with the internal Sulphur of ☿
& Mercurial heat and
the Red oil,

with which after it was very
separated to a powder, that powder
cinabrified and philosophically
digested you may assure your-
self of having a great medecine, next
to the great Elixir, wherewith
you may to the great astonish-
ment of all Chymists and
vulgar Physitians, quickly cure
all Sorts of Diseases.

It is one of the best medecines
next to the Elixer.

35.

Most part of the Philosophers,
would their Intention was to go
much to the noblest perfection
of our essential art, either
employ their above Red oil
brought to a potentiality to
actual Medicines, or ~~to~~ after
it ~~to its~~ ailments, in stead
our purified preparate of it,
while they had obtained the
great Elixir.

/: Extraction
when after the Cinnabal of ☿ remains mixed with the ☉ :/

~~99~~ imbibed with rectif: S.V.
and digested, then the S.V. ☿
dishlled from it, after fictration, and
extracted again.

I am convenied that this
would be a glorious medicine
after its Dulcificatio, other
wise, it would be corrosive.
but having been extracted
and digested 2 or 3 times, until
it is perfectly sweet on the Tong
it would be a glorious internal
medicine without doubt. —
Kerkringius teaches these
dulcificationes with fantasied
S.V. better than any other author.

35.

~~/: by the above Red oil be meant
the corros. butyr: animated by
mean of ill. Cinnabal of ☿
and dishled over ☿ :/~~

the Red oil, i.e. the Cinnabal
of ☿ dishled over into a red
oil, otherwise the Cinnabal
alone is not Corrosive, but
when the butyr: has carried
over and is united there
with, that Red oil becomes the
highly corrosive and caustic

of the Caput mortuum has not the magnetic quality in attracting the Spiritus Mundi into itself from the astra. It is a sign, that at the End of the Distillation of the Red Oil, the external fire has been so violent as to burn up the magnet totally, which is contained in the first faces of the Principal Extract. Use no more heat than is necessary in all your 37 chemical Labours.

After the first Distillation of the Red Sulphur: has been magnetised & the least part of the virgin mercurial water can by any art whatsoever be coagulated to running mercury, or any other kind of metallic substance, it is an evident Sign, that either the Subject, or its preparation and Reunion into water, have not been real, natural, or philosophical.

38, Mr Clerk at Bermondsey

Although the above mentioned Spiritus Mundi is of no use at all in this our great work, yet it is a great Menstruum to extract Tinctures out of Metals, Minerals, Animals and vegetables, and can perform great Things in Part, in volatilising all fixt Bodies, principally Gold.

from thence it appears that he does light & carry over the Cinnabar of Crude & by means of Sol Sol Luna it kicks up the form of a Red Oil, which can be done, certainly This deep Red Sulphur after having been agitated by magnification in Sun Moon & Stars, they the Distilled from Philosophic gentle Vapour the Liquified Sulphur: then distilled again and this process repeated 9 or 10 times, as he says 20 & 20 then the remaining Red Sulphur: a vapour no doubt come over by a gentle Distillation in a Glassy Pelican and Cucurbite with Head, which your Tinctur with Red Sulphur helps to be clear like Rock V.

This remaining Vitriol however must absolutely be mercurial and caged to attract Light, and humidity, which I believe it will and must do.

37.

This must be attended to and I believe to be easy, and true.

38

The above mentioned attracted Spiritus Mundi, which appears in the form of a very volatile Spirit V, and is a Lunar humidity impregnated with Light and is of no use in this our great work, says Urbigerus, because the remaining Sulphur: ~~is used for to Distillations, the number of Distillations, which is enforced in Sulphur. The also matter which remains, Sophic matter of Salt or butter, and that Spiritual Phlegma is a great Menstruum to volatilise.~~ and this

I am wrong in this Sentence
Sulphur: & Simple part
Salt
Volatile
Spirit
Sulphur
Salt
Volatile
Spirit

39

a great many pretenders prepare menstruums to dissolve common mercury and to convert it into water by several ways, and by additions of salts, sulphurs, metals and minerals, but as all those preparations are sophistical, any one, expert in our art, will be able to reduce it to a running mercury.

40/ Mr Clarke of Vermont

The quality of our mercurial water is to volatilise all fixt bodies, and to fix all those that are volatile, fixing Ashy with those that are fixt, according to the proportion of it; and when it is solved its own body, it unites inseparably with it, and yet conserves always its own qualities and properties, and receives no augmentation from any other matter thereto, but only from its own body.

41/

our mercurial water has such a sympathy with the astra, that, if it is not kept very close, and hermetically sealed, it will in a very short time, like a winged serpent, fly away in a wonderful manner, to its own sphere, carrying

is certainly Mr Clarke, of Vermont, his proof and secret to volatilize, dissolve ☉.

39/

Count Bernhard Trevisan, Irenæus Philalethes and Monte Snyders all condemn these methods, yet Lamspring has worked by, and Theophr: Paracelsus had a Mercurial ☿ made of ☉ corrosive Becher and Stahl recommend such Mercurial ☿ highly. who can say what is impossible to Nature? Who (Some adepts) condemn it!

40/

(So says Monte Snyder)

its own Body / the fixt ☉, obtained by Calcining the White ☿.

from ♄ or from ♃♄♂ / or ☿ with

41/

I means by this principally the magnetick body or simple, although Bernhard says that the body is principally, when fixt is extremely volatile and ready to evaporate, and those vapours are mortal, when received in the Lungs, by inspiration; when cold there is no danger.

long with A all the Elements
& principles of Metals, and not
having So much as one Single
hop bithead.

42/

veral preludes to the magical
ence prepare magical magnits,
draw from the air, as they
lead, from the astra, Such
nstruums, as They think
ssary for the production of
great Elixer; but their magnets
ing compose of determinate
ings, altho' their menstruums
ay be great Dessolvents, yet
do on certain Knowledge-
form, that They can never
rform any real Experiment
ove and.

43/

m are of opinion that the
egual Science and all its
pertinents is necessary to pro-
ce the great Elixer.
We do not deny that Magic
necessary to attain to the highest
ree of perfection of Knowledge
t we are most certain, that
is not at all necessary to
elaboration of the grand
lixer upon animals, Metals,
recious Stones, and vegetables.

thus in the butyr: are contained
all the Elements and principles
of Metals and this is the
& vita animatus Suspended in the + of
Sea Salt, in the butyr:

42/

43

our virgen milk, or metallic water, being brought to a perfect spirituality and exellent diaphanity, is called the true Chaos of the philosophers.

for out of that alone, without any addition of any created or at artificially prepared thing, we are to prepare and separate all the Elements, which are required to the formation of our philosophical microcosm.

45

to understand right, how out of this our Chaos we are to form our philosophical microcosm, we must first of necessity rightly comprehend the great mystery and procedure in the Creation of the Macrocosm. It being necessary to imitate and make use of the same Method in ~~the creation of our~~ our Labour, which The Creator of all things has used in the formation of the Macrocosm.

46

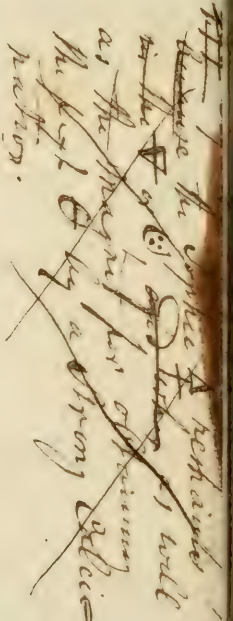
when our Chaos or celestical vital has purified itself from its own gross and palpable body, it is then called

the Cuttyl: or mitollic ☿ when highly rectified is the true Chaos of the philosophers and is the same as the Mto ☿ by Jonqus Philalthe likewise called the Chaos and by Monte Snyder Lac Virginis out of the attracted, magnetized distilled and digested Cuttyl the great work can be made perfect without using common

45

O.

Thus Comparison is to be further explained.



46

when our Chaos i.e. the attracted or magnetised Liquified Cuttyl has after Due putrefaction in a gentle heat, vide Digby 5:11 Depured its own body, i.e. its own (animated) & vital

alled the Heaven of the Phi-
rosophers, and the palpable
ody of the Earth, which is
ad, empty, and dark;
and if our Divine
irit, which is carried upon
he face of the waters, did not
ring forth out of the pulpa-
le Body that precious me-
llic Seed, we should never
e able by any art what-
oever to go on any further
th the perfect Creation of
ur microcosm according to
ur Intention.

47.

his heaven of the philosophers,
fter it has separated itself
rom the Earth, containing our
hilosophical Seed, as
ell as the magnet of our
alt of Nature, and after it
has been separated from
the superfluous waters of
hlegma, it is then called
the Mercury simply of
the wise.
for whosoever attains it,
at the same time attains also
the knowledge and power
of retrograding metals, mine-
rals & so as to reduce them
o their first Ens, to perfect
imperfect bodies, and to vivi-
fy dead ones, conserving
always

It is then called Coelum
Philosophorum, i.e. the genuine
Mercurius simplex, which must
be distilled and coppis over
in a Circulatory vessel, according
to aphorism 20.
but it must be dephleg-
mated first over a balneum vaporos.
the remaining Elixir
Denied over the
form of a vapour, according
to aph: 24. and the genuine
☿ is left behind.
This is better explaind elsewhere.

47

the attracted living animated Luter:
(which NB. must be ~~so exactly~~ animated
Luter), that is animated with
the Cinnabar of ☿, if you have
used ☿ crud: for with the
first Series if you have used
Mercury,) by digesting and sublimat-
ing it with ☿ or ☿ vitae
animatum, which falls down
as a Slime or Mist ☿. ~~which~~
This ☿ contains the philosoph: Seed,
i.e. the ☉ and the Magnet
for attracting the pure & subt
of the ☽ during Calcination
after this attracted animated
Luter is distilled
& Rectificate
~~and the Rectificatum Elixir of~~
~~the Philosophical Mercury~~
~~is then distilled~~

always its own propriety and quality to it Self, and to produce the great Elixir according to the usual way of the philosophers.

46/ and Salis tartary:/
/: very plain ~~separated~~ After we have separated the mercurial water from the waters, by which I mean, the mercurial celestial attracted /: water from the superfluous water which is phlegma; by the blessing of God and the Infusion of our holy Spirit, we shall be able to bring forth out of our Earth such fruits and Subjects, with which we shall certainly perform the Whole Creation, and carry our work to the highest degree of perfection.

49/ the V:/
/: quality of our mercurial water being of the same brightness with the heavens, (and our phlegmatic body, which did separate itself from our celestial water) having the same properties and qualities with the Earth, none, but Ignorants, will deny them to be the right Heaven and true Earth of the philosophers.

the ☿ Simplex concerns its own property, and is the Sulphur or Menstr: to extract the Sophic ☿ out of the Dried black or ruddy ∇, and after words the fixt ☿ out of the empty ∇ after due Calcination in the wind furnace. 48

after having separated the mercurial, celestial, attracted Spirit from the phlegma. That is: this highly volatile attracted Spiritual or ethereal ∇ comes now first in a most gentle Heat; Like the S.V. after this comes a phlegma, which phlegma must be rejected. ~~and the ∇ remains behind. Study comes next~~ ~~is a Cloud according to N: 2~~ ~~which is the ☿ Simplex or~~ ~~not yet animated~~ no. The whole must be converted into ☿ Simplex / except the phlegma or Superfluous D:r V.

49 This mercurial ∇ or mercurius Simplex is to be perfectly clear, transparent and (d) bright as the firmament, and as the Author has said before, is to be not corrosive at all, though it seems to be a universal ~~and Spirit of Sea Salt, or a~~ dulcified Spirit of Sea Salt, which has ~~Life~~ it animated & with or ∇ behind, during the last Distillation, as observed after: 48

here thy we have 2 Subjects impregnated with light
1/ our mercurius Simplex or Universalis
used i.e. Sulphur ☿ of Sea O. and
~~mercurius with Light~~
2/ our ∇ or animated ☿ vita, containing

Paradox: 50

After the Separation of the spirit from the Superfluous waters the* World, in which it is contained does not appear nightly clear, and full of Light, and of the Same Brightness with our Celestial Matter, tis a Sign, that the Separation is not fully performed, the Spirit Being still intermixt with the waters or phlegma.

*The World seems to mean a remaining water, not yet separated from the Earth, and is part of the Matter of Glaster. See Digby.

If in the Space of 9 or 10 weeks (Digestion & putrefaction) or 2 philosophical months or 12 weeks: at longest, our mercurial water has not done Separating itself from all its own Earth, containing the metallic Seed, it is an evident Sign, that you have either erred in the working of it, or that N.B: the Digestion having been too violent, has confounded and burnt up the principal Subject of the Operation: the Earth:

52

This clears up the paradox of this: 50:

This philosophical Earth, containing our principal Subject, after it has been Separated from all the waters

50

a paradox:

after you have not kept the heat highly volatile, ☿, or ☽, and after wards the Superfluous phlegma — both ☿ over a balneum vaporosum, the remaining Glaster or universal watery matter must appear nightly clear, and full of Light, and of the Same brightness, as the first highly volatile attracted Lunar ☿. if you do not find it So, you have not rectified carefully or sufficiently, in that Case the whole Operation is not done, I can not conceive

with clear Water

Experience

In the Space of 9, 10, or 12 weeks at longest, whilst you Digest the magnetised, attracted, Liquified, animated butyr: in a most gentle warmth, So that the glass only feels comfortably warm on the face but by no means hot, (for then it must just by, and become black and burned) which causes a Separating of the Elements, the glass being Close Shut, N.B. that you may hope (nothing) of all the ☿, i.e. the animated Water must Separate itself and fall to the bottom of the Digesting Glass, like a Dark Shining ☿ or Sediment. which ☿ containing the Metallic Seed the Sophic ☿, and the Light of the Magnet for attracting the Light & and of the ☌, by the Last Calcination: the Sophic ☿ remains simpler Liquor and in the Liquid Chaos, * the work in This is the Digestion and putrefaction after the attracting and Manufacturing of the animated butyrous ☿ previous to the Separation of the Elements by distillation: Do not attempt to distil, before the whole Liquid is become perfectly clear and transparent and the ☿ all settled

52

[phlegma] must be dried with a gentle heat, to liberate it from its extraneous humidity, that it may be in a proper capacity to receive the celestial moisture of our argentine vital, to which it unites its purest noblest principles, with which our philosophical microcosm is generated, nourished and cherished.

53.

If the Earth, after it has been reverberated [i.e. gently dried] humected with our celestial moisture, does not presently enrich our air with the Divine Liquid spirits, you may certainly believe, that in the Drying of it, the external heat has been too violent, so as to burn up the internal Heat and nature of the Earth, and consequently spoil your undertaking in regard to the performance of the whole mystery of the Creation, according to the noblest, richest, shortest, most natural and Sacred way of the philosophers. [i.e. not Sc, by its own Elements, without common O.] 54 [Digression:]

In case the Earth should be totally destroyed by the violent external heat, although it is

52

the remaining Terra ♁ or Sc dryed after it has been separated from all the Waters; i.e. after the Chaos has been digested into a dulcified vapores: first the most volatile Lunar Humidity, or the ☿ Simple Superfluous phlegma, all over a bath: vapor: the ♁ Sc dry, [illegible] the ☿ Simple and the animated ♁ Sc dimunt, or ☿ vile animation left behind.

52 53.

this ♁ must be dried in a stage with a most gentle heat, according to aphor: 52.

our air is the ☿ Simple

our △, is the ☿ Duplex or Mercurius animatus;

△, Light, anima or ☿ is all from one and the same principle.

i.e. animated with our ♁.

is the Clarified ♁ or first ⊙. the Basis or foundation of the whole building:

aphor: 53. cautions against too much heat, when you dry your ag pt volatile animated ♁, that you do not burn and destroy △, or the Word: pur Sc, with our using common ⊙, is at an End here.

54

Digression, for a word with common fire ⊙, if your have destroyed the Sophic ☿ or our ⊙, contained in the ♁ or Sc Simple

is

most certain, you cannot
carry on our noble Creation
any further with it;
yet if you know how to
make our Mercury simply
with common fine gold, which
is dissolved, purified and
renewed by it, you may be
sure of effecting the great
Elixir; although neither so quick,
so natural, nor so rich, as
you might have done without
gold; and this is our third
way.

55. The work with common ☉.

The making of our Mercury
simply with common gold,
consists only in the right
proportion, and in the indisso-
luble union of both, which
is done without any external
heat in a very short time,
without which exact pro-
portion and right union
nothing of any moment is
to be expected from their
marriage.

The work. 56 with common ☉.

Know then, that this right
proportion is 10 parts of our
Mercury simply to 1 part
of the purest common gold in
filings, which is dissolved
in it, like Ice in common
water, after an imperceptible
manner

54

the work with common pure ☉.
note, that this is the work of Artephius,
Philaleth, Zacharias, and Monte-
snyder. vide Digby p: 16, 117 &c.
If you know how to dissolve
common pure ☉ in our ☿ simply,
purified and regenerate it, you
may also obtain the Lapis
philosophorum.
although not so quick, so natural &
so. because the Sophic ☉, Sophic
☿ our ☉, is already open and
volatilized, whilst the common ☉
must by length of time be corroded
opened and volatilized and converted
into Sophic ☿ or our ☉; as Iren:
Philaleth has rightly observed.

55.

The ☿ simply dissolves ☉ without
any external heat in a very
short time. I am sure that
a dulcified ☽ of Sea ☉ does
dissolve a subtil calx of ☉,
but as has the authors ☿ simply
has separated itself from the
volatilized ☽ v.c. ☿ vitæ, and
therefore is become a universalized
dulcified ☽ of Sea ☉ which is
a universal ☿, I cannot conceive
that so mild a solvens should
have a power to dissolve ☉ in
filings, as the author affirm-
med aphorism 56.
Boerhaave says that butter
& on account of its ☿ vitæ dissolves
☉ in filings but the dulcified
☽ of Sea ☉ dissolves only a
subtil Calx of ☉ and not
although I may

manner, and as soon as the
Dissolution is over, the Coagulation
and putrefaction presently follow,
which Effect if you find not,
it is a Sign, that the Mercury
exceeds its due proportion.
Now when your gold has
been thus well ādated, /: i.e.
dissolved :/ united, putrified,
and inseparably digested with
our Mercur. Simplex, you will
then have only our philosophical
Sulphur, in which time one
might easily have performed
the whole work, working without
common gold.

57

although our Mercury Simplex
is exceedingly Spiritual and volatile,
yet since it is the right agent
/: as Sendivogius calls it :/ digesting
the Seed or Essence of all Metals
and Minerals, it will, tho' un-
digested, naturally adhere to
any of them, altho' corporeal,
that shall come near it, and
will never leave it, unless it
be forced away by the Test,
tho' kept in a great fusion
for many hours.

/: this putrefaction must be pro-
moted by a gentle heat. :/

/: here it comes to the point
that it must be digested :/
/: so says Irenaeus Philalethes :/

57

/: our ☿ Simplex is exceedingly
Spiritual and volatile, and
is the right agent.
Boerhaave attests its volatility
while hot and fuming
which invisible fumes are
mortal on the Spot, when an
atom thereof is received into
the Lungs, by Inspiration, says
Boerhaave, and burns the Opera

this character ☿ the Mercury
Simplex or duplex adhering
so strongly to Metals, so as
not to forsake them, altho'
kept in a great fusion, is a
proof, that this property cannot
belong to the first highly volatile
Lunar humidity, much

/: what I say here below, is erroneous :/
□ Refer to the succeeding pharma, but must appertain to the remaining mineral
— Clusters or Metallic Bulbs: which is to be distilled over in a Cloud, N: 2
When the Slimy ☿ or ☿ vibe animates is left behind in the ☿.

this Mercury simplex, which before its retrogradation, was / a Tempe rune nature, and before it had left all its own Earth, was normaphrodite being powerful in both sexes, is now become of a feminine quality again; and altho' it has lost the Masculine visible fire, contained in the Earth / yet it has conserved its own fire, which is invisible to us, and with which it performs visible operations in Digestion of imperfect Metals, after its determination with any of them. / if you work with common ☉ or ☽ / B. a particular or abbreviation /

If thus our Mercury (the proper Iron visibly observed) should be treated with any imperfect metal, being first determined with a perfect one, it will regenerate and perfect the same, not loosing the least particle of its virtue or quantity which metal, after the Digestion of a philosoph: month / Cruds / will be able to resist all manner of Trycal, and will be far better than any natural one. / 59 — is a particular abbreviation of the words, or a gradation ☿ duplex, which sexes ☽ into ☉, and conforms yardley's verse in via Sicca; who sexes ☿ into ☉ & ☽.

/ thus ☿ simplex, before its Retrogradation, i.e. whilst it was the fœtal butyr: before it was magnetized and liquified by attraction of Solar Light and Lunar humidity, which he calls Retrogradation or Universal Salt, and before it had deposed its own ash by a Digestion of 10 or 12 weeks, during which time the attracted ☉ or liquified butyr. is centrally opened and its Elements are separated, and this is performed by the attracted ☽ or Light / Oxygen: / and Lunar ☽ / [illegible] / within the closed glass, enkindled by a gentle warmth which stirs up the inward agent to move, to putrify and to separate the Elements in the Chaos, this butyr: was at first of a feminine nature, but after Magnetization is hermaphroditic, and after the Separation of the Elements and Distillation into ☿ simplex, becomes of a feminine quality again, other wise it could not be ☿ simplex, to be impregnated with the Sophic ☿ to become tinged as red as blood when it is ☿ duplex, or ☿ animated, i.e. a Married Woman in which union the Husband acts the principal part, the active part. the ☿ simplex, although it has lost the visible Masculine ☉ contained in the animated ☿ or ☿ vitæ, N: ☿ of Life: yet it has conserved its own ☽ certainly, the Universal ☿ contained in the ☿ of Sea ☉, dulcified and in the universal ☽;

gradating oil 60 a profitable particular Labour

the determination of our Mercury Simplex with any of the first Bodies is to be done by dissolving a small quantity of filings of Red or White, according to the Colour and quality of the metal, which you desire to ameliorate, and if you do not err in the Separation and union of the Subjects, you may assure yourself of obtaining your desire after a philosophical Digestion.

61 [of 40 d°.]

To examine rightly, whether the mercury Simplex is rightly prepared, or come to its perfection, one only drop, put upon a red hot plate of Copper, must whiten it through and through, and must not part with it, although brought into a fusible heat, that is not even when melted; If you find it not so, the whole your Mercury Simplex is not well elaborated, or has not yet done Separating itself from its own Earth.

62 The work per se

If your mercury Simplex, when put upon its own dried Earth, does not presently unite with the Essence of Metals, appearing Grape: than any blood, and Shining brighter than any fire,

60

The ☿ Simplex is to be animated not by its own Sophic ☿ or Sophic ☉ for the work per se: but by dissolving a small quantity of filings of ☉ therein in order to obtain a ☿ Duplex or ☿ animated, which is a gradating ☿ as well as yielding ☿ animated ~~☿~~, only this is per viam humidam, whilst yielding ☿ is per viam Siccam This gradating oil must be blood Red, if this does not happen, it can certainly not enrich filings of ☽ or ♀ virum with ☉. 61

Examination and Tryal on the ☿ Simplex.

62

This again concerns the great work per se, without common ☉ after the remaining animated ☿ or ☿ is the, probably of a ruddy or dark Colour, must be gently dried, with the utmost care so as not to burn it, a small quantity of the rectified ☿ Simplex by way of experiment must presently unite with the dried ☿

which is a mark of the Receptive
& its own internal fire, and the
/: Sophic ☿ and ☉ :/
the Pagle: the rectified magnetic
/: spiritual Mercury :/ has
united the blood of our Red
Lion: the Earth, or rather the Sophic
/: our ☉ :/ Sulphur or fire contained in the Earth
/: is an evident Sign, that you
have erred in the Manipulation
of the Earth. 63

The process per se, without ☉.

This Mercury, thus impregnated
with its Essence, or Sulphur
of Metals, is called the Mercury
duplex of the philosophers,
which is of a far greater quan-
tity than the Simplex, /: Surely :/
with whose Imbibitions
in the Salt of Nature, after
that first Salt has been satu-
rated with the Mercury Simplex,
the whole Mystery of the
Creation of the philosophical
Mercurium is maintained
and perfected.

64

To Know whether your Mercury
Duplex is philosophically
prepared, and sufficiently
impregnated with its own
internal natural fire, /: extracted
out of the dried Earth :/ /: with the Sophic ☿ with our ☉ :/
and Tinge A Cup of a Cup Boat
Red Colour, by receiving the Sophic ☿
/: our ☉ :/ shineing brighter than △;
i.e. of a △ ruby Red Colour.

If this does not appear so,
you have erred somewhere.
but when this Tincture is per-
ceived all the Sophic ☿ /: our ☉ :/
is to be extracted out of the
Dried animated ▽ or ☿ vile, as
long as there is any Tincture left
in it, and until the ▽ appears
perfectly void.

This Red Tincture is your
☿ Siompley, animated with the
Sophic ☿ or △, our ☉, and is or
ought to be of a △ Ruby Red Colour;
This I would signify, not by
saltring, but by Rest, and pouring
it off, Should there be any subtil
▽ on the bottom; and this
perfectly Ruby Red △ perfectly
transparent Tincture is the
Double or animated ☿ of the
Philosophers, when the work
is done per se, by its own
internal Elements, without any
☉, in forma humida vigeons,
which Treasure any yearly worked
in forma Ficca with a running
☿ animated or impregnated with
the same Sophic ☿ /: our ☉ :/
whereon 63 describes candidly
and truly the whole process
of the Stone, after the prepara-
tory Labours are happily ended.

64

Examination and Trial
on the ☉ Duplex or
☿ animated.

just one single Drop upon a red hot plate of fine Silver; and if the Silver is not by this Drop penetrated through and through with a deep Red Tincture enduring the greatest fire of fusion, it does signify, that you either fail in the preparation of it, or that you have not given it time enough to receive a full saturation out of its own Earth.

65

This deep red Tincture, extracted out of our philosophical Earth, is called our Sulphur, our undigested, essentificated Gold, our internal Elementary fire, and our Red Lion;

for without its help and concurrence, our philosophical work can not be nourished, digested or accomplished;

being the right ground and true Essence of the whole work of our Creation.

66

When the Earth has lost its soul, the Red Sulphur; the remainder of it is the true magnet, attracting the salt of nature from the combustible fire after a fine ☽ so treated and melted, they flattened in the mill, cut into shreds, and separated by ☿, there will be left a black Calx, which when melted with borax will prove to be fine ☉ of 24 Carat, because the volatile Spiritual ☿ or our ☉, finds a body in the ☽, and becomes corporified, matured and fixed ☉ by means of the ☿ nature, or the △, oxygen, concealed in ☉, in the ☿.

N3.

64

This Deep Red Tincture, which has tinged our ☿ simply animated it and made it ☿ ☉ duplex animata, is our ☿, the Sophic ☿, or △, our essentificated ☉, and internal △, and our Red Lion.

/: does this not shew a probability of De la Brie's process with ☿ and ☉ is not ☉ full of △? :/

It is the Life and active Element △, the principle of all Tinctures, multiplyable by its own principles like a spark of △ and Light collected in the Thunder box. N3:

66

This aphorism is as clear and intelligible as any philosophical (with an unprepared mind) can desire it, and therefore wants no Commentary.

violent Calcination for Se-
veral hours; which first Salt,
after its purification and Cla-
rification, is called the clarified
Earth or Salt of the philosophers,
which uniting Itself with our
Argile and double mercury,
after their Digestion, is called
Hermes the universal Spirit
inverted into Earth, or Art.

67.

The Exaltation, purification,
and Clarification of our
Earth or Salt of Nature is per-
formed by our Mercury Simplex.
which being put upon the
Calcined/ reverberated Earth, will presently
draw the first Salt to it Self,
and unite itself with it, and
be separable by gentle Dis-
tillation, after which the cla-
rified Salt of the philosophers
is at hand.

68

Altho' we use our mercury
Simplex for the exaltation of
its own Soul/ the Red Sulphur
and of its Body, and for the
clarification of the Earth.
yet, as it is a philosophical
and perpetual Menstruum, it

dooes

/: in the wind furnace :/

/: all to be done by the clear ☿ Simplex
by the Feminine principle :/

/: to be imbibed first by the ☿ Simplex,
until the Tincture alba flows
like wax without the least fume :/
then imbibe the ☉ alba with
your Ruby Red ☿ duplex
and Sublime it ☿ fully, until
the ☉ rubra flows again like
wax without fuming, and the
Red Sophic Tincture is accom-
plished, all but the last fermen-
tation or vitrification of fixe ☉. ☿

67.

This again is as plain and
intelligible as I can make it,
and requires no Commentary.

☿ before the vitrification of
fixe ☉, the Red ☉. is multi-
pliable in infinitum in
quality or power, and quantity
or ponder, and is the universal
Medicine or ☉ potabile. ☿☿

68

plain enough

☿☿ the tinging Solar glass
is not Soluble in Liquids, but
in the ☽ only; the universal
Red Sophic Tincture or Sulphur
Natura is Soluble in S.V. ☉.
and makes ☉ potabile for curing
indiscriminately all Diseases

loses nothing of its innate power, nor does in the least diminish in quantity, it being our true alcahest, as Paracelsus has called it.

69.

The above mentioned 3 principles or Elements of our Chaos, perfectly separated from their Impurities, and brought to their highest perfection, are rightly called the 3 Herculanean Works. for after the preparation of them all the Labour, Trouble and Danger will be past.

70/

Some foolish Operators pretend, that our great Elixer is to be prepared in a very easy manner, and without any trouble at all, to whom we answer, that such Impostors neither know our Matter, nor the right preparation of it.

yet we do not deny, but that any healthy person, of what age soever he may be, may undergo all our Labours, necessary to the performance of it.

1: the profound Boerhaave suspected that the alcahest of Paracelsus and J. B. van Helmont proceeded from the Devil: although his time did not permit him to examine deeply into this Subject, and Boerhaave 69 was not wrong.

this wants no Illustration.

70/

Some Adepts, per instance those of the primitive Times, such as Maria prophetissa or rather Myriam whose Sentences occur in the Turba philosophorum, others who have worked with the 7 Vessels, Vier Coul who conversed with Helvetius, whose principles differ totally from his, as well as their Subject, altho' no foolish Operators, have written concerning the facility of the work and indeed so says Bernhardus Comes of Trevesano, They all spoke of their own Works, and of all the Works possible in Nature, and knew nothing of this.

these our operations are called
Arcanian in Respect to the rest
of the work, which is exceedeng
easy, and without the least
Trouble or danger, being for
that reason called Childrens
play, because a Child or woman
that has any Sense, may easily
work it and bring it to the
highest perfection, according to
the Sayings of all true philosophers

72

Although all the above men-
tioned operations are, according
to the common Opinion of the
Philosophers, esteemed difficult
and dangerous, yet we can in
conscience assure you, that we
have ourselves alone, without
assistance, prepared them all
in a Common Kitchen fire, as
is very well known to Several
Adepts, who could not but
admire our industry

73

No true adept or perfect artist
will deny, but that the whole
work of the great Elixir may
from the very beginning to
the End be performed in one
only furnace, in one only Sort
of vessel and by one person
alone, at a very small Charge.

/: a Child could not possibly accomplish the Digestion, a woman may: Such a one as Pernella Flamels wife, but a woman is not always a Child. :/

72

/: this I cannot conceive. :/

73

/: at a very small Charge, a 100 years ago :/

Some Impostors would persuade the vulgar, that gold, Silver and many other Ingredients are required to the making of the grand Elixer, according to our noblest way; which the Doctrine of all the philosophers and our own infallible Rules clearly shew to be false; for it is most certain, that we neither use any of those Ingredients, nor get any Silver nor gold, unless as we have mentioned in our third way, or until we come to the fermentation of our Elixirs.

75

we do with all true Philosophers assure you, that all things necessary for our philosophical work, besides the fewel, vessels, and some few Instruments, belonging to the furnace, are to be purchased for less than the Expence of a guinea, and that every where, and at all times of the year.

76

since neither gold nor Silver is to be used at all in the formation and Cibation of our philosophical work, it follows, that the old and common sayings of some Authors, viz:

Artephius was no Impostor for he used O and D with the Rubrum; Monte Snyder uses O. Sibald Schwartzer and Hollandus were no Impostors, they have used O and D and Corrosive Menstruums in their preparatory Solutions, and have succeed. Every one praised the path that conducted him safe to the Hesperian apples or to Colchos, and it seems that Norbigerus alias Baron Sorbiger, altho' a true adept and professor, knew very little else and his own works. I could never find that any of the adepts very eminent in their Theory, some of them reasoned like apes.

/: a 100 years ago, not at present :/

ing: that without working with gold, it is an impossible thing to make gold, proves to be only a false notion of Men, who understand not our art.

77

When our herculean works are brought to perfection, which is, when our three principles or Elements are prepared, purified and perfected, unless the philosophical and inseparable union of them is carefully performed, the great mystery of our Creation is not to be accomplished.

78

The principles or Elements being brought to a perfect and unseparable union and Dignity, is called the triple Mercury of the Philosophers, which being finished, the whole Creation and formation of our work is crowned.

79

If our work of the Creation from its very beginning to perfect End, may to our certain knowledge, be perfected in less than 9 months, by any skilful and careful artist, if it follows our Rules, unless some

/: Boald Schwartze, Hollandus, Kunkel and several other do say so with great Truth, in regard to their own peoples. What does Irenaeus & Philalethes say page 1. and Paracelsus says with metals by metals and in metals, metals are perfected. :/

77

/: all right and true :/

/: When the Red Elixir is accomplished, before fermentation with ☉ or ☾, it is called Mercurius philosophorum triplex, as consisting of ☿, △ or Salt, ☽ Humidity, and Salt, ☉ or Basis, wherein the △ is comprised. :/

79

/: very good :/

some accident should happen
in the preparation of your Her-
culean works; which to prevent,
we wrought them ourselves in
an earthen vessel, which we
count far better and safer then
any glass, and which is most
agreable to the practice of the
most ancient Philosophers.

80

Before you come to the union
of your Elements, your clarified
Earth [the fixt Salt] is before
all things to be digested in a
moderate and continual heat
of ashes, to free it from any
unnatural moisture, which it
might have attracted after its
purification, to be in a fit
capacity to receive your Mercury
simply, by which the clarified
Earth must be nourished in
its Infancy.

81

If your clarified Earth [the
fixt Salt] after it has been
digested the space of a whole
month, does not appear ex-
ceedingly dry, subtil and
frangible, it does signify,
that you have failed in the
purification or clarification
of it, or that the external
moisture, it had attracted, is

[he has used an earthen V.]

80

Beginning of the last work,
of Imbibition for the white
Tincture.

81

Caution concerning the work.

To be great care, that you do not
begin your Imbibition, of your
Earth, before you find it to be
very well purified, clarified,
dried, and brought to be very subtile,
and extremely frangible; for
it would be a great Detriment
to your work as well as to your
Mercury. and altho' it should
not Spoil your work, yet it
would be to you a great Loss of
time.

83. Imbibitio 1ª.

After our clarified Earth or first Salt
has been brought to a perfect
purity, Dryness and frangibility
or brittleness, it is to be imbibed
with the Eighth part of our Mercury
Simplex or Virgins milk; which
will in a very short time be
sucked into it, as into a Sponge,
which shews the hungry State
of our Infant, and then the fire
must be continued, until the
Infant is hungry again.

84

If in the Space of 2 or 3 days or
four at furthest, the infant does
not shew itself to be extremely
hungry, by becoming very dry
and brittle again, it will be an
evident Sign, that you have over-
come it by your excessive feeding
of it.

necessary Cautions.

83

first Imbibition

of the purified clarified ~~Earth~~
i.c. the first ☿ Metallorum
with the Mercury Simplex.
the 1/8 part of ☿ Simplex
i.c. 1 part of ☿ Simplex to be
imbibed with 7 part of the first
☿ and then gradly digested
during 3 or 4 days, &c;
until the Infant is hungry
again. This must be done
in a glass closely shut, otherwise
you loose your volat: ☿ Simplex.

84

Do not over do the Imbibi-
tion; do it drop by drop,
out of a small phial, con-
taining some ☿ Simplex.

85

85

great Care is to be taken in the feeding of the noble Infant. If the Volatile fixt Salts / for if you do not well observe all our infallible Rules, you will never be able to bring it to a perfect maturity; for in the motion and proportion of your Imbibitions, and the Manage ment of them, the prosperous and unfailable End of your work is to be expected.

Consult Nicolas Flamel and artephius.

86

86.

It is always to be observed, that the fire be very ~~moderate~~ gentle, as long as you are making your Imbibitions, for fear of forcing any part of your mercury Simple: to leave the Earth; for pleasant for us a Moderate heat makes the union between ~~Body~~ the Soul and the body, and perfects our work, So on the Contrary a strong heat Dissolves and Destroys all.

This must be carefully attended to.

87

87

The Infant being dry, the Imbibition is to be repeated again, and this method is to be used, until the Earth or fixt Salt has received its proportional weight of the Mercury: but if then you do not find it to flow like wax, and be whiter than Snow, and perfectly fixt, you must proceed

/: i. e. until the Earth is fully saturated, and flows like wax, without emitting any fumes. :/ Be very careful not to over load it.

with your Imbibitions, until all those Sops appear.

88.

The Imbibitions are not to be made any oftener, than once every 3 or 4 days, in which time your will find your matter, having soaked up all your added /: Simplex :/ Mercury to be in great want of Food, which must be supplied until it be saturated; the Sign of which will be, when it flows like wax again.

89/

your matter being brought to a perfect flexibility, incomparable whiteness, and unalterably fixed /: So that it flows like wax without emitting any volatile fumes :/ know then, that you have perfected the White Elixir, which being formed with fine silver, in filings, will be able to transmute all inferior metals into the purest Silver in the world.

90.

Before the white Elixir is fermented with common Silver, you may multiply it, as well in virtue as in quantity, by the Continuation of Imbibitions, with the Mercury Simplex, by which it may by degrees be brought to Infinitum in its virtue.

/: plain enough :/

88/

/: all very intelligible :/ also observe here, how often Urbigerus opens the glass, and seems not afraid of interrupting or suspending the operations of Nature, i.e. of Nature is universal Agent. :/

/: Tinctura alba :/ & Natura albam; & fixed Light. /: Urim :/ not yett Thumim.

90/

This multiplication in virtue or quality differs from the former Imbibitions (or Inceration) During the Imbibitions, the white & Nature, preponderating over the added & Simplex, the Coagulation and fixation is soon effected; but During the Multiplication the Composition must become liquified again, must die and putrify, become black and white, fixt and fusible,

91

The white Elixir being brought to its Degree of Maturity, &c. If you desire to go on with it to its highest degree of perfection, in the room of fermenting it with Silver, it must be cibated with its own Blood, which the Mercurius duplex, by which being nourished, multiplied in quality and quantity and digested the whole work is accomplished.

Cramer says of his work, If you want to perfect it to the Red Tp. it must not grow cold

92.

as soon as you have made the first Imbibition with your Mercury duplex, you will see a great alteration in your glass; for there will be seen nothing but a Cloud filling the whole space of the vessel, the first principle being in Reaction: i.e. with the volatile, and the volatil with the fixt.

The volatil is Conquer'd at the beginning, but at last by its own internal fire combined with the external heat, both are united and fixt inseparably together. i.e. to be multiplied or imbibed further with ☿ duplex: i.e. perfect Red, may probably require 3 Months time or a little

96

which must take some weeks, then if once a year—white and fixt again, you may imbibe again as before, every 2 or 3 d. until it flows again like wax, without fuming, then it can be fermented with fine D in the V, for the transmutation into D.

91

But if you want, with one of your glasses, to proceed to the Red Elixir Natura, Do not take the glass out nor suffer the Subject to become cold, but imbibe now with the Ruby Red Mercurius duplex, and proceed every 3 or 4 Days with your Imbibing, as you did before with the ☿ simply, always in a gentle Heat, night and day, until the Red Sulphur is obtained and sharp red Tp is obtained which must be fusible and fixt, i.e. it must flow like wax, without fuming.

92

During the first Imbibition which is always the longest, a second death and putrefaction (Exit) will take place, before Regeneration can be effected, because in Spiritual and Material Things all Nature is amended by Sufferings and Death, in order to resuscitate in a glorified body.

This first Imbibition of the perfect white Tp. or White ☿ of Nature, with the ☿ duplex, as the work must again pass through the Black, White and

93

The glass must be oval, with a neck 6 Inches long, & be very strong of a proper bigness, that the matter when A is put into the glass, may fill only the third part of it, leaving the other 2 Thirds empty. for if A should be too big, it would be a great hinderance in performing the work, and if too little, the glass would break into a thousand pieces.

94.

after you have cibated the noble Luper with your Mercury duplex before it can come to its perfect Unity, it must of necessity pass through all the States, and Colours of Nature, whereby we are to judge of its Temperament.

95

The Constant and essential Colours which appear in the digestion of the matter, and before it comes to perfection, are three, viz: Black, which Signifies the putrefaction and Conjunction of the Elements; White, which Denominates its purification; and Red which denotes its Maturation. The Rest of the Colours, that appear and disappear in the progress of the work, are only accidental and inconstant.

92

when the Red fixt and fusible Sulphur Nature is accomplished the 2. 3, 4, or 5 Imbibition will be accomplished every 3 or 4 hours, until A is fixt again: and perhaps each Imbibition (N.B. after the first:) may perhaps be accomplished in 24 hours; because, this Red Δ nature is no longer concentrated and fixt Light, but it is now agitated and Concentrated Light multiplied in Δ: Thymein: which Δ is corporified in the ☿ of the Substance. therefore this is Ureim and Thumein; i.e. Light and perfection in one body divided in two. which before was

93

The advice concerning the glass being roomy, and yet not too large, must be minded, and I would warm the glass first, and it will never burst.

94

This is a Repetition or Confirmation of what I have said in my notes on N. 92.

95

The same is here very intelligible and comprehensible.

96

By every Cibation with its own flesh and Blood, with the Red mercury Duplex, Regeneration of its Colours, and digestion, the Infant will grow stronger and stronger, so that at Last being fully saturated and digested, it is become the great Elixer of the Philosophers, with which you will be able to perform wonders in all the Regions, as well animals, Minerals and vegitables.

97

When your Elixer is brought to perfect possibility and Fixity, if you desire to make a Medicine upon Metals, you must determinate or termin it with common fine gold in filings, in which determination it will vitrify the Gold, and then you possess an incompacable Medicine, capable to transmute all imperfect metals into the purest gold, according to the Doctrine of all the Philosophers, Tho' we ourselves never intended but an universal Remedy for the Cure of all curable Diseases, incident to the human body.

98

It must be observed in the fermentation, that the Elixer

96

These are the Imbibitions after the first & Longest Imbibition, with Duplex, its own Blood, which Serpent will be all performed in a few days and nights, on account of the fixity of the Matter, being now Corporified & manifested by its Redness, the Shamim & perfection est: of Aaron and Solomon. In this Red & nature is all in all, universal, undetermi-nated, and is the universal Fire for recotablishing perfect Harmony in the diseased bodies of animals and vegetables, and by wonderfully corrobora-ting nature, nature herself becomes sufficiently powerful to drive out every malady by the Root in a short time. But as we may be killed by Lightning or by a too violent Shock of Electricity, which is the very self same universal Agent, so we may be killed and of triumph Life by this most powerful Corporified universal Agent or Red & of nature, if not previously sufficiently covered by S.N. Re into a Ruby-Red Essence universal & potable, further to be weakened by White wine, because we may be burned to ashes in a large Δ, and by a moderate Heat we may be warmed, and make that heat subservient to us.

exceeds not the ferment in-
grandity, otherwise the Sponsal
Cojament of it cannot be actually
performed, and when the ferment
is too predomenant over the
Elixir, the whole Massa will
be turned into dust.

99/

The best method of fermentating is
to take 1 part of the Elixer,
and put it into the midle of
10 parts of pure Gold in filings,
cast through antimony, to free
it from all its Impurities,
and to keep it in a Circulatory
fire for the Space of 6 hours (1/.
increasing the fire by degrees,
so that the 2 last hours it
may be in good fusion, and
then assay you will find all
your Matter exceedingly brittle
and friable, and of the
colour of a granate Stone.

100

An aaa of common mercury
with Lead, is counted the most
proper subject for making pro-
jection, which being in fusion,
your fermented matter, enveloped
in wax is to be flung upon
the aaa, and presently cover
the Crucible; continue the fire
until you hear the noise of
the Separation and union,
and keep it for 2 hours in the
fire of fusion.

97, 98, and 99.

is candid, plain and perfectly
intelligible, it is so, and
must be so, if you reason
and reflect on the Stupendous
Effects and power of the
corporified Δ or Universal,
Agent of God and Nature.
The more you consider and
reason upon it, the more you
will be convinced that it
must be so and can be no
otherwise. Depend on it,
Modern Chymistry will
gradually be obliged to re-
turn to this truth, known
in the primitive ages.

1/. Omnipresent invisible, tran-
quil unmanifested universal
agent: contained in the
flint and Steel, and surrounding
air, by night as well as by day:
filling boundless Space, in
every atom of matter and
Space.

2/ manifested in Light,
by electrical motion, by the
Sun and fixed Stars or Suns
and by Comets, likewise
by Electrical machines, by the
Diamond in the dark, by friction,
by the flint and Steel, and
further by concentrated manifested
in Warmth, Heat, and

3/ by further agitation and circular
motion manifested in burning
Flame of Δ; as we find by
burning glasses, and by
the flint and Steel,
but the omnipresent
universal agent

who soever shall presume to prepare the great Elixer according to our most secret ways without following and observing all these our infallible Rules, will find himself mightily mistaken at last having after a great deal of Trouble, Charges and pains, reaped nothing but Discontent: on the contrary they, that shall walk in our true and infallible paths, shall with very little trouble and Expences attaind to the desired End.

against, the unmanifested Principle Δ, must not be with drawn, but must be Admitted to feed or support the Δ, and it must be supplied with a Subject to act upon, i.e. Terral or else it returns to its first omnipresent State of Universality from whence never-thless it may be manifested by Motion, by the Electrical machine, or by the Flint and Steel or by any other Suitable Motion or action, in Strait Lines, by Friction, or by hammering, or by circular Motion, that principle will reappear every where, provided it is not excluded by excluding atmospheric Δ, and ☿ Manifested in Heat, in Δ, or in Δ and Light. This is the vital principle that animates atmospheric Δ, in the Character of Spiritual or incorporeal O, by Sandivogius called the O of the Philosophers, and ♎ the Moderns called Oxygen. gas. when extended in Humidity it becomes universal ☿ real ☿ and when it meets with a Suitable Magnet a fixd alcali, it becomes Vivified O. ~~How they are to be prepared from their Mines or ordinary manner How they are to be prepared for Medicinal purposes, and how they are to be administred in Internal Diseases~~

The Moon receives the cold Solar Rays of Light, and the thin rarified atmosphere of the Moon, probably concentrates those Rays sufficiently to give a suitable warmth to its Inhabitants, which must be greater when the Moon is between the Sun and the Earth: new Moon: when they have Summer, then in the opposite point when the Earth is between the Sun and the Moon: full Moon: when they have winter there.

These Lunar Rays or Lunar Light reflected on Earth, is the humecting or imbibing universal Mercury of Nature, and when collected produces Cold and Lunar humidity, which I myself have proved, and Sir Kenelm Digby before me. I believe this Lunar humidity: as the universal female, to be as necessary for the production of vegetables, as the Solar Light & warmth: moved or collected, or the universal male. which is the universal Sulphur of Nature, chiefly manifested in corporified O, but before that, in incorporified O; as the universal Lunar Mercury is corporified in Sea O; but both united in Or for the generality of Mascarits and Metals in ☿ for Metals. The Solar Rays of Light falling on the moon, are by the thin rarified atmosphere of the Moon much weakened and very little concentrated & collected, and therefore the Lunar Light is cold and produces Lunar humidity, whilst the atmosphere being exceedingly more watery and further extended from the Earth, the Solar Rays are more copiously collected and concentrated into Heat and even into burning flame, which cannot be done by the Lunar Rays, which on the contrary produce cold and humidity;

pure ~~Lunar~~ humidity or elementary ▽ is the univer-
sal Mercury or Mercurius simplex Natura, the
inbeing, suscetting principle of Nature, ☉, ☿, ▽▽,
as the Solar Light generates the tinging, warming,
maturing Sulphur natura, ☉, ☿. ΔΔ;
but when both act in concert, they are Mercurius
Nature Duplicatus, i.e. the wife married to
her natural husband; Lunar cold Humidity
united with Solar Drynes; and by Motio, collecta
and Concentrata from whence occasioned or generated
warmth and Heat, which impregnating Cold and Lunar humidity
They become Mercurius universalis Duplicatus
sive animatus, ~~and then the more you consider~~
~~of the matter by imagining~~ without prejudice, forgetting that it is me
who writes this, you will find that I am right,
and that my philosophy is founded on Nature
and that my Philosophy, which has a power to
universal agent, ~~...~~

generate his own wife, his daughter, by the medium
of the moon, and probably of all the other moons
or Satellites of ♃, ♄ and Uranus; for the sake
of generation universal Mercury for this primary
planetary world, for cooling, humecting and
imbibing, what the Solar Rays maturate and fix.
read attentively the 40 and 41 Chapt: of Job, and you
will find that Job describes the universal agent
most nobly under the allegories of the Behemot
Chapt: 40. vs 19. as being the Chief of the ways of God,
& other Times as manifested in Spiritual and
Corporeal O, you will find that Job agrees with
me in what I say. did not a Stream of fire
proceed from the Throne of the most High &c as
Ezekiel and Daniel? Why why called those
2 prophets not find a Subtle Simile to explain
immediately as proceeding from God? Why not?
Because that Stream of fire is the Chief
of the ways of God, the Father of Light and ☿,
of Oxygen and Hydrogen, of azot and of every thing.
If you could divest the Smoking nitrous acid
the Red fumes of every drop of humidity,
which contains the universal acid, depend on it, that
concentrated humid ☿, would escape and return to
its first invisible omnipresent State of universality,
and go off in a Flame — it is the universal
aëride acid that holds it suspended in a liquid
form, in Lunar humidity, strongly impregnated
with universal acid. I am convinced, that
whenever you can coporify ☿, and fix it in a Suitable
magnet, for Instance in O, you have the Trans-
mutation of Metals, and you may multiply it
as you do elementary ☿, by its own principle.
the principle itself no Regenerating, but

is compound of a volatil ☿ of ☐, and of Sea ☉. i.e.
the + of Sea ☉ is combined with and holds fast the
volatil ☿ of ☐. Thus by Sublimining the ☿ with Sea ☉
~~w ob~~, ☉ and ☉☓ we obtain the Sal alembroat,
which is a corrosive that contains ~~a pure + of mercury~~ ☿.
Ens
1/ a purified ☿, liberated from ▽ and ~~△~~.
2/ a highly concentrated ☩ of Sea ☉ or first ~~Ens~~ of ☿.
3/ a pure ☿ of ♂ — or of ☿, according to what kind of ☉
you use in the Sublimation; either is good, or both united;

3/ the + of Sea ☉ in the ☉☓ with the ☩ of ☐.
this ☉ alcbrot is the Secret △, or rather contains
the Secret △, ~~may and~~ that stirs up the matter,
to actio; it is not transmuted with the matter
i.e. the ☿ in the ♄ is revivified, when you make
your butyr: and remains behind in the ☐.
2/ A is nothing of the matter; i.e. of the crude ☥ or of
the ☥☥☥: or is not taken from the matter; says
Pontanus p: 441, & 444.

now what is this Secret △? A is the highly con-
centred + of Sea ☉ without phlegma in the ☉☓ which has
embraced and carried up the Mercury of ♂ or of ☿,
and afterwards carries over by ☐ the ☥☥☥ ~~whether~~
or ☿ vitæ, ~~whether from Crude ☥ or from the ☥☥☥~~
whether you use Crude ☥ or ☥☥☥, the ☥☥☥ or ☿ vitæ
is volatilized and carried over in the butyrum antimonii,
and this ☿ vitæ is animated by or united to the ☿ of ♂
or ☿.

from page 453 in Artephius, " This water is a
" certain mixt substance, clear as fine ☐, which
" ought to receive the Tinctures: Anima, Sulphur:
" of Sol and Luna: it seems that Artephius
has used the ☥☥☥ ☥, as has been noticed by M.
yaedley; and as Irenæus Philalethæ makes use of
for the Dry way.

we may use either crude ☿ or the Mercury ☿, provided we observe the animation of the Cuticle afterwards, as I shall by and by explain.

Pontanus has followed Artephius, but in Respect to his process, he has worked very differently. Pontanus has used neither ☉ nor ☽, nor has he separated the Elements of ☉ or ☽, nor even has he distilled a Cuticle.

He has taken the Matter: & crud: / Pontanus page 442
and wiped it with ♀ corrosive aa magnetized by the Moon and Stars, and perhaps by the Sun also, put it into a glass, and digested it over a vapour bath, so that the Matter may be exalted or stirred up into Reaction, and it has putrified by the Secret Δ contained in the ♀, is become Black, White and Red — after the blackness is compleatly putrified, or at least from the White to the Red a gentle dry heat should be used. Thus without distilling the Cuticle or Separating the Elements of that Cuticle, as Artephius does, and without animating his Cuticle with ☉ and ☽ according to Artephius and Separating the Mercuries of ☉ and ☽, in form of a White oil or Cream, Pontanus formed a Chaos or Cuticle in the glass by long Digestion, which became, Black, White and Red and after it was Red, fixt and fusible without smoke, he multiplied his Red Med: p: 443. by adding the crude Matter, viz. a ¼ part of fresh mixture of crude ☿ and ♀ aa, which by digesting on a vaporous heat, caused the Red Sulphur Nature to putrefy anew, to become Black, White and Red. and thus he probably reached unto perfect fixation, and they fermented the Red Δ nature with fire ☉ in the wind furnace; he might have multiplied with ♀ corrosive alone, and no doubt but he made the Sal alembrot. after Artephius his Master, which

he calles our Δ.

but artyfitious, and Blamel proceeded by a more Laborious but also much nicer and cleaner way then making first a Butyr: and then animating that butyr: with ☉ and ☽, or ☉ alone, and they certainly have, after fermentation with ☉ in the ♈, hinged much higher then Pontanus, because the more you subtilise or volatilise and rarify, the more penetrating will your Sulphur Naturæ album & rubeum obtain, so that when you come to vibrify ☉ thereby, 1 part of your ℞ must vibrify a great quantity of ☾ and consequently in proportion, a great quantity of ☿ or ♄ or ♃ or ♂ must be tinged by such vibrified ☉, then if your work is that Slovenly manner of Pantaeus Subtilisatio; penetratio and fixatio is all in all;

☒ Aphorism 38. will appear a paradox to you, if not a total Contradictio; the Case is this: you will find in Digby, where he speaks of ♈ of paradise or Celestial Eagles towards the End of the book, that the ♈ of paradise does not differ centrally from the remaining Glutey, i.e. if you do not universalise the whole quantity of your butyr: remains a corrosive butyr:; if not sufficiently universalised, it will not afterwards putrefy, and the Elements cannot be separated; the ♈ will not be precipitated from the +, except that + becomes sufficiently loaded with the Lunar ♈; then it will putrefy and the animated ♈ will fall to the bottom of your digesting glass; and the Liquid will consist of Mercurius simplex and phlegma or insipid ♈, and no butyrum, when you distil the Mercurius simplex, and afterwards. The phlegma, if then a genuine corrosive glutey remains behind, I suspect that the ♈ cannot possibly fall to the bottom, as being still suspended in that remaining Glutey or butyr:um, and in this Case you do nothing.

M Butyr

M

Butyrum ♁ᵃ

♁ is the Sophic ☿ Simplex in Vit. Sicca; and if we knew how to animate that ♁ by melting ^ with a Sophic ☉ our common ☉ and to nitrify ☉ with such an animated ♁, we should certainly hit the Brass founders short way of 4 days; I mean Vicecomes the Who conveyed (very) D. Helvetius, vide golden Calf. Monte Snyder is the best guide to the Short

now if we distille a butyr: ♁ of ♀ and ♁ ♂ we obtain very pure butyr:, but as it is not animated with the Sophic ☿, spiritual ☉, our ☉, it is only Mercurius Sophorum Simplex; it consists of a Concentrated ☿ of Sea ☉, without any phlegme which carries over pr: ☉, the ♁ ♂ in the Character of ☿ with combining intimately shrews it, and leaves the running ☿ behind, which fluid ☿ by this operation becomes very pure and gradually animated, and is the first Eagle of Irenaeus Philaletha, if you like to animate running ☿ by means of ♀ and ♁ distilled into butyrum, and the revivified ☿ carefully collected.

The mineral Glutes an excellent Book writ: by a female Professor of the name of Dorothea Juleana Wallichia, says page 103. The Simple butyr: of ♁, made of Corrosiv ♀ and ♁ can effect little or nothing upon ☽ because such a butyr: contains only the ☿ of ♁, with a small Tincture of volatile ☿; the tinging fixt ☿ or anima remains behind in the ☉. But if your ☽ dissolve the ☉ with the Sublimed Cinnabar of ♁ claimed by the above proofs in your butyr: and a gentle Digestion, and then distil pr: gradum, your heat, you will obtain yellow Drops, Keep each Liquor Separate; the yellow butyr: should be cohobated of the Whole, until your butyr: becomes deeply tinged or animated with the Sophic ☿; ! this is Urbiguus his method; says D.J. Weickman or prove the first clear butyr: ! i.e. ☿ Simplex upon a Subtil crocus ♁, or ♀, digest until the Solution looks like a ☉ Solution in ♅ add this tinged Solution to the yellow butyr:, and you will have an animated butyr: or ☿ duply animated, which is a genuine gradating oil, that converts ☽ into fine ☉ during 4, 5 or 6 weeks gentle Digestion.

! if you calcine Cr of ♁ or of ☿ in a ♉, in the wind furnace, you get a beautiful crocus ♁ or ☿ ! J. B. !

S. Sugel says in his philosophical practical Experimenty — 8°
page 420
a fixing and Crabating Butyrum.

Mind that you comprehend us rightly, and that you be well acquainted with Chemical Labours, and not deviate from our Meaning, or else you will do nothing.

Distill ♄ finely powdered, and ♀ mineral ♁ and ♀ corrosive, a Butyr: which rectify, until it is clear and transparent, and you have Mercurius philosophorum Simplex; or the ♀ of ♁ in the form of ♀ vitae, united to the concentrated ♁ of Sea ☿, without phlegma; but this can never gradate nor tinge.

You are to take special notice, that during this Distillation, if your ♁ is good, (I prefer the Hungarian mineral ♁ before all others) you will always obtain a blood Red Sublimate, standing in the neck of the ☿, which contains the ♀ of ♁, and is called Cinnabaris antimonii, whilst the clear transparent Butyr: goes over into the Receiver.

Note what I say, your clear transparent Butyr: must now be redistilled from this, carefully collected Cinnabar, 3 times, cohobating the Butyr: 3 times upon the Cinnabar; until it is tinged, resolve this Butyrum for further use.

Now if you can get such ores as contain Spiritual volatile ☉, or a Tincture of ☉, without yielding corporeal ☉ by melting, and therefore with the Miners are of no value, such are Lapis Hæmatites, Hungarica, Solar Vitriol, Crocus ♂, Crocus ♀, and is related to the astrum Solis or the Red metals, which all contain Spiritual volatile ☉.: our ☉ our Sophic ☉.)

Extract the Tincture from any of those, with a good ☿ or rectified ♁ of Sea ☿, clear like Rock ♈, until you have a Tincture like ☉ dissolved in ☿.

Distil your Solvens from the Tincture, and there remains a delicate blood Red dry Crocus.: for a Medicine this must be dulcified p: ♁ A. S. V. R.:)

Upon this Crocus pour your above reserved Butyr: digest and distil it over p: ☿, cohobate and distil the same 3

3 or 4 times, until your Butyr: comes over with increased intense heat, as Red as blood. /: ♀ animatus, ♀ duplicatus :/

This is a glorious grading Oil and Mercurius duplex or animatus, says Sugel which gradates a Luna Cornea during 4, 5 or 6 weeks gentle digestion, into fine ☉ of 24 Carats, without loosing it's own power or virtue, except that it gradually does waste and diminish, and this has brought me many an ounce of fine ☉, before I obtained the great work.

or dissolve fine D in its Drop by Drop /: N.B. Gradu :/ and pour the Solution into your grading Oil, and the D will be precipitated immediately, and will take as much of the tinging volat: ☉ as from the grading ♀ duplex, as it can hold, which fully in form of a black Calx, which if edulcorated or washed and dried, and melted with borax, proves to be fine ☉; but if you have patience and digest 20 30 or 40 d°, gently shaking the glass once in 24 hours, your D will daily improve, and will be transmuted and fixed into ☉, grain for grain, and this is no despicable Experiment for an operator, who is not rich. or you may pour off the grading Mercury duplex, and the Calx, imbibe it with the Mercury duplex, and dry it again, but always in a phial close shut that the volatile internal agent may not be lost, repeat this Imbibition and gentle Exsiccation, and your D Calx will become Black, White, yellow, and blood Red, which when melted with borax, is most glorious ☉. and this is our ☉, corporified into common ☉ by melting it. /: it takes a pure mercurial body in the D. I. B. :/

(: compare this work Urbigerus and you will see and find the harmony between the 2 authors :) (: it also agrees with Cramer. :) and D. I. Waldschin. :/

S.B.
(: as the first Scoria when you make the ☿ & ☽ likewise
contain the ☿ of ☉ and ☽, you may expose these Scoria
to the Influence of a few Serene nights, and they fall
asunder into a dark brown powder, which must be
washed with hot ▽, to get the cleared ☿ from it —
if you have a juice rectified ☿ of Sal ♁, or an ℞
upon this sifted powder, you obtain a Solution equal to any
Solution of ☿ in ℞ (which I have done many times):
Therefore I esteem the first Scoria: not the Second:
a fit Subject, as well as a Crowd ☽ to animate the
Butyrum there with, although Mr. Engel does not notice
it, but Baron Rusenstein teaches that animation:
per Scoria prima :) S.B.

now you will easily perceive the difference of a
Butyr: made of Crude ☿ and ♀, & a Butyr: made
of ☽☿ and ♀.
The first made with crude ☿, must be
animated with its own ☿ in the Cinnabar of ☿ as
Mr. Engel has taught us, and this is the meaning of Urbigerus.
The Second must be animated with a Solar Crowd
who dislikes the Cinnabar over in form of a sped Butyrum
or with the first Scoria of the ☽☿ (which Scoria prima contain ☉ of ☿
you can not make a Tincture of the Butyr: or ♀
Simplex alone, no more the cold Lunar humidity
or Lunar universal Mercury Simplex alone can generate,
The Warm Solar ☿, the Radicum principle of
Light, Heat and △ must animate the female Matter
and be united therewith, so as to form a Mercurius
universalis animatus Duplicatus; and this is Sound and true
natural and chemical philosophy, and this ☿ of
nature (contained in Light and the Spiritus Mundi) in the Conserva
nature, generates the vegetable in the Conserva
fontinalis, an old Experiment of Cattel understood by
the Author of aurea Catena Homeri, the by all
our modern Chemists. vide my Tinctura Catena
aurea Catena Homeri. (you may generate animalcules, vegetables,
according to your own management.)

now you must consult Sir Kenelm Digby's Chymical Secrets; page 8. what is Van Antens praxis, and this I esteem good.

page 147 I esteem the best and most intelligible praxis, as explaining Flamels work, better than any other Commentary; you will find that Van Antens as well as Flamel p: 117 made use of Crude ☿ and ☉, but do not neglect to animate your Butyr: with its own Cinnabar of ☿ although it is omitted in Digby, and this must be done (if you omit that, you must animate with common ☿.) before you attract and liquify ☉, and as most Philosophers has used ~~crude~~ Mineral ☿, and as most ~~Authors~~ have done so, it seems to be the best way, on account of ~~the~~ obtaining the Cinnabar for animation. The praxis page 177 called Metallic aureal ☿ or the Mineral aurum potabile, I also esteem very good and safe, because you obtain a Red animated Butyrum, for attractio.

~~The~~ page 184 ~~Author~~ Digby explains clearly the different Operations Effects of the Butyrum, according to the different praxes therewith; page 191. is also very Weighty.

now a principal object to be minded, is this: although the usual ☿ corrosive of the Shops, make a Butyrum antimonii, yet such a Sublimate is not the right Sublimate of the Philosophers. Basil in his Concordantia chymica page 866 says expressly: the ☿ must be made per ☿, otherwise it does not volatilize the Metals.

Philaletes in the german original says: „take ☿ vivum revived from Cinnabar, dissolve it in good pure ☿, and precipitate it with rectified ☽ of Sea ☾, to a white Calx; edulcorate the calx with hot ☿, dry it, and Sublime it per gradus, and you will get a very pure beautiful ☿. If you mix this with finely rendered

Mercurial ☿ and Acidic ♂ per gradus, you will obtain a Aqua pontica Luna: and Caelestis ☿ of ☽, which must be alleaked, Digested and rectified 2 C.

In Digby page 11th we read: Dissolve common ☿ f. i. e. pure ☿ received from Ciruelo: in ▽ precipitate it with Sal ▽: I say: Edulcorate with rectified clear ☿ of Sea Salt: and you shall have a very white calx, which Dry & Sublime ☿: (who communicated himself to D. Schepplin in the year 1756 at Basle) the Great Clairaut, teaches, as follows, his (a true adept) universal praxis

Take pure ☿ received from Ciruelo, Dissolve your ☿ in good ▽, precipitate the Calx with ☿ of Sea Salt, and Sublime it, until it is as white as snow, and perfectly pure.

In this ☿ you have united the ☽ of the green Lion i. e. the ☿ nature in the ☉ or ▽ with the ☿, which you have precipitated with Sea Salt, or the Luna ☿.

This ☿ previously finely powdered, mix with finely pulverised and sifted crude ♂ aa, Vitriolum est Sulphur, antimonium est mercurius, says Basilius, put the mixture into a Lutebaked glass ⚱, which can deeply in Sand and Digest the gur juice or Lutum: over. This is called in the Philosophers Vulgar Chemists Lutymen antimonii (and in the Vulgar, who know what to do with it, it is called) Mercurius Philosophorum viscosus, aqua coelestis, Luna philosophorum, mercurius simplex.

(Basilius means by the word vitriolum the ☿ nature in the ☿ by antimonium he means ☿ vitae or III. i. e. ☿ of ♂.) (now Clavicula professed 3 different Tinctures: one of Calaminaris one made of ☿ and ☉ and one with the stays: ☿ one made of ☿ from Mt St Chapelle.) ☿ properly considered is ☿ vitriolisirt, and ☿ vitriolisirt all the Metals, ☉ not excepted, Basilius calls Sulphur or volatile ☉. ☿ contains the ☿ as well as the ☿.

(Such a ☿ you may find in Dr. Sophie ☿: Dr. John Beaumont, of Calaminaris, Dr. ☉.)

after this Abbot Clairac makes a decoction of Crocus ℳ and rectifies that Crocus and then digests it in his ℔ Vinegar without alteration, and by digesting it until it perfectly becomes Black, White and Red, which Red tincture or Mysa he multiplies with ☿ Sulphur or animates, and permutes with ☉ in the ☾, and keeps a part of ☉. At last he works with rectified ☾ for the Red Medicine and rectified ☽ for the White Tincture and so long as you see what a number of perfect there are with the Antipum alone. now consult Monte Snyder in Dicby page 16, 17, 18 and 19. what is upon the same foundation, as the Abbot Clairac's work, but Monte Snyder makes a ☉ of ☾ by means of his Bulmen, Pulmen or so called Sal Chimicum. (ad Glauberi proscripta vide Glauber's Bulmen Joris, Bulmen Mercurii & Paracelsus calls it pinguem Adroe verbenae. see also what I have given you concerning Daniel, which I long very much to put to the Test of Experience.

To proceed

after you have made a well rectified Antipum, and have properly animated it with its own Cinnabar and ☉, so that it is become of a deep orange or Hile Colour of a blood Red Colour, or if you take ℳ to your purest animate your Antipum with the Secret Sericus pulv. Dulcified, Antipum despoils the Red Antipum, and before the magnitying it, Tractat what is called Red oil This aforesaid Antipum must be magnified and flow into a Crocus ☿; Artephius has attained in the Month of May, see Artephius page 264.

You have your crystalline Antipum in a Glass receiver and expose it in the day time to the Solar Rays of light shining on the belly of the receiver, the Receiver's neck covered with paper and tied with (string) packthread.

but at night you place the open mouth of the receiver
to the Influence of the Moon and Stars, during Serene
night only, free from Stench or Smoke, and this you
must do, whilst the Sun is in ♈, ♉ or ~~Gemini~~ ♊
according to the Season: I should think
at every fine Day and Serene night. I should think
the opener the better; ~~in order that the + of Sea~~
~~in the Cuticle may be impregnated~~ and ~~by the Subject~~
~~receiving~~ in the Day time the Solar Light, and
~~in Spiritual incorporeal~~ ~~as the Male~~ the Sulphur
Nature ∴ this volatile Spirit may be drilled off, from time to time, until the whole is spiritualized.
This is the celestial Marriage and union of the Superius
with the Inferius, much insisted upon by the Author
of the Hermetical Triumph and likewise by Sr Kenelm Digby and no doubt
and is the grand mendabium ∴ in these unequal passages ∴ Abbot Clairaut has not done it ∴
This operation is highly necessary as it impregnates
the Subject with the universal agent, the Solar
Light or invisible Electrical principle, and unites that
universal agent to the Subject, by means of the
cold Lunar Humidity which lignifys the Cuticum;
and thus you communicate to your Cuticle the
Mercurius universalis animatus or Duplex by your
frequent attractions and Liquefactions, that is you
combine the universal ☽ with the Mineral ☿, the
universal ☿ with the antimonial ☽ in the ☿ vitae.
Lunar
After the Magnitisation, attraction or Liquefaction
the collected Liquor must be digested in a ~~small~~ Receiver or
in a Matrass closely shut up, ~~is~~ placed over a Lamp, in a
very gentle fermenting heat, no more than 80 or 90 Degr: at most,
and the attracted principle will cause it to ferment and
putrify, during which putrefaction the Elements will be
separated and set at Liberty. It should stand 6 weeks or
2 Months, until it is as ~~Black~~ as Jet, but it becomes
first Red, which is Flames Red Sea ∴ and I would not
separate the Elem: by Distillation, until it is become

Van Autet in Digby p: 8. says that the vulgar: draws from the atmosphere what it needeth, in an hours time; but in my opinion, it should be magnetized at least Dureing one month al every opportunity, by day and by night; from 1/2 april to 1/2 may, whilst the Sun is in ♈ or ♉ See aphorism 27.

Van Autet says that during digestion the matter will become as red as blood and after and very black, but this is true, as I have seen it in Marylebone, in 1788.

During Digestion and putrefaction it is best to shut the glass with another body, so that there may be room for Circulation of the vapours in the upper glass, and the 2 joints well luted; if the 2 glasses were ground in, it would be still better, on account of the subtle poisonous vapours. otherwise take a high matrass, with a glass stopper well ground in, and al 2/3 be empty, and you will be safe. Then when it has cooled, pour it into a high distilling glass body, and apply a nicely fitting alembic, and Receiver, and Lute carefully all the joints. place the glass in sifted wood ashes on a Distilling furnace and give a very gentle heat (like a warm bath see Digby p: 118. but if you can do it over a Steam bath, it will be better, as the Sediment must not be burnt, if you want to work after Urbigenus, that is: to make the Tincture per se, by its own Elements, without common ☉. If you distil by the Steam, your ☿ (must only evaporate, but not Simmer, much less boil in the bath By that gently heat distil off all the watery moisture the Lunar aerial humidity; and there remains in the glass body the mineral gluten or Radical humidity Digby p: 119. 182 by means of this gentle heat this Eagle's gluten cannot come over. Then when the vessels are cooled, pour it this carefully into a glass Tubulated Retort, and lute a Receiver to it, and distil again, and according to Urbigenus aphor: 20 and 21, this gluten must now come over

NB: if you do not universalize the whole Matter but only

in a vapour or Cloud; be careful to administer no more heat
than is necessary to cause this vapour to rise; ~~but you may~~
~~continue this~~ Dissillation ~~the process of the attracted ☿ vitæ, which must remain~~
~~not burn behind in the ☌~~. (until it is dry; the ∇ ascends, volatilised.
What is come over now must be clear and transparent
full of Light and bright like the firmament says Isbrigerus.
(I have seen it come over with all the Colours of the Rainbow;
it is a most beautiful operation:)
as the + in the ☿ has been universalized by the attraction
and putrefaction, what is now come over, is perfectly trans-
parent; ~~corrosive not resembling like the first~~ corrosive, ~~and is no~~
~~bad remains liquid spiritulous and pale of a bright~~ ~~colour virgo tabigens~~.
This is the Mercurius Simplex;
you must continue this last Dissillation as long as any
vapours will come over, and until ~~the attracted ☿~~
~~vitæ now separated from the ☿ Simplex remains dry~~
~~behind, of a dark brown almost black Colour although~~
~~it is a very deep blood Red.~~ some few and very light faces are left
behind in the ☌, which faces are rejected.
The first highly volatil Lunar ☿, which you distilled off
in Balneo vaporoso, is not used in this work, but is the great
Menstruum to extract Tinctures & aphorism 38. (after it has been
aphorism 28. Isbrigerus says, the whole body of the Dephlegmated.
Serpent must come over Spiritual and transparent
(at first)
containing ☿, ☿ and ☾, or ≡ Δ Δ and ∇; (the ∇ is gone):
aphorism 30, our philosoph: Dissillation consist only
in the right Separation of our Spiritual Mercurial ∇, from
all its poisonous: i.e. corrosive: only Substance, and from
the ☉. this aphorism I have explained before by the
first volatile Mercurial ∇ or the attracted Lunar ☿, and
I believe I was right; the Truth is; the first corrosive
Red animated Lutyrdem, animated by the first Dissillation
by the Cinabar of ☾, which Isbrigerus distills over as
a Red ☿ial Oil, extremely Corrosive; must be entirely

universalized by magnetizing and attracting;
then it must be digested and putrefied, then distilled
by a gentle Heat until it is all come over.

Now in order to proceed with Expedition, and in order
to universalise the Red butyr: the Sooner, I would advise
to divide the melted butyr: whereof you must have no less
than 2 pounds, in 8 or 10 small wide mouthed Receivers
which must be shut close, the moment the hot butyrum
has been poured into the warmed Receivers, otherwise,
before it shoots into Tables or Bastions like a Fort, sometimes
(pregnant all the Colours of the Rainbow, at the shooting
of the various geometrical Tables or figures,) it would
fume away, and those invisible Fumes are mortal on
the Spot, when breathed into the Lungs. I used to preserve
my nose and mouth with a Towel, and my Eyes with
2 watch glasses fenced in Chamois Leather.

By this method you will concentrate the Solar Light
and attract the Lunar Humidity 8 or 10 times at once in as
many receivers, and this must save a deal of precious time.

After the Magnetisation has been performed for a Sufficient
Length of time, at least during a whole Change of the Moon
from 1st quarter to full and last quarter; then pour all
your liquified butyr: in one sufficiently large Receiver
with a large glass Stopper ground in, or better with
a Smaller receiver ground into the large one, in order
to keep in the highly volatile principle attracted from
Sun and Moon. If these 2 vessels were stout and
well ground in, the joinings could be luted with
the utmost safety; otherwise you must a high digesting
Matras or receiver with a long neck and glass stopper
ground in. and mind that you warm your glasses first
To expel or rarify the inclosed air, as the
Fermentation does generate Elastic air,
because this Liquor is full of Δ.

now you must digest in a most gentle warmth, such as nature requires to ferment liquids, like a warm hand in Summer time, about from 70 to 80 I believe, perhaps 90 may be permitted. This digestion must continue for 6 weeks or 2 months; the Liquid becomes Red first, and at last as black as Ink, and grows up to small bladders or vesicles; then it is time to cease and let it cool before you open it, otherwise I believe the Effluvia would be mortal, whilst warm, and in a State of Evaporation. I would not open the glass before it is clear again

pour the whole into a glass body and apply an alembic which fits nicely, and a Receiver not too large. Lute well the joinings every where; place your body in sifted ashes, over a Lamp, but best over a Steam bath, and distil by a very gentle heat the most volatile principle over, which comes first, afterwards comes the phlegma. When Spirit and phlegma is all over, and no more will come over by this gentle Distillation, then you must cease.

when all is cold, the obtained volatile Spirit and phlegma must the next day be rectified over a Steam bath or in ashes, with the same gentle heat as before, and a pure universalized Saline will come over first, pure like Spir: of wine, when that is all come over the phlegma ascends next, but when the Spirit is come over, cease and let the vessels cool.

This obtained volatil Spirit, after Dephlegmatio is the Authors attracted Simplex mercurial celestial ☿. aphor: 48. and the Mercury Simplex of the wise according to aphor: 47.

after this distillation of volatile philosophical Spirit of wine: says R: Lullius: and the phlegma there remains a gluten mineral behind in the glass body. this is a magnified impregnated animated Sulphur.

/: If you universalize the whole Sulphur: no gluten remains behind, and the whole is volatilized and Spiritualized :/

if I comprehend Turbigius his meaning, this remaining
mineral gluten must at another opportunity be warmed
and poured into a clean tubulated [illegible] D, and a Receiver
luted to it, and the D buried in sand, in a small distilling
furnace.

This must then be distilled with no more heat than it is
absolutely necessary to bring it over, and this gluten mineral
is to come over according to aphor: 20 & 21; in a vapour or
a Cloud, and according to aphor: 28, the whole body of the
Serpent: this mineral gluten: must now come over Spiritual and
transparent, leaving only some few and very light faces
at the bottom: which light faces are rejected, as in this distillation
pr: D, the anima or ☿ comes over with the metallic ☉ or ☿
in form of a fume or vapour; but nevertheless clear and
transparent. ~~now~~ I suspect that this will crystallize
when cold. If that is the Case, I have misunderstood the author
V. If it crystallises it should be further magnified and
attracted in order that the whole gluten may be universa-
lized, then distill it again and separate the phlegma,
as you did before. This should be continued until
there is nothing left of the mineral gluten: this is the right way.
2/ ~~if it does not crystallize when cold, then their mercury~~
~~the animated Impost be left behind after the phlegma.~~
~~Simple, which certainly contains the Sophic ☿ or ☉, and~~
~~the ☉ or ☿, must be digested in a glass closely shut, on~~
~~a very gentle Heat during 9 or 10 weeks or 3 months of~~
~~Coquet according to aphor: 51, and during this digestion~~
~~the Liquid mineral gluten, is to separate itself from~~
~~all its ☿ or animated ~~III~~ and I am not certain~~
~~to be right here, concerning this second digestion, no..~~

aphorism 52.

This philosoph: ☿ is to be separated from all the
waters & phlegma, by Distillation, and the ☿ is
to be gently dried, without burning it, because it contains
the tender Sophic ☿, our ☉.

10.

If the whole quantity of your butyr: is universaling by attraction on the Sun and moon, then the distillation is a Cloud or vapour mentioned apher: 20 and 21, concerns the first making and Rectification of the butyrum, yes.

that butyr:, when magnetized or attracted, until the whole is universaling ought then to come over entirely after due digestion and putrefaction the phlegma afterwards without the Spirit first and leaving any menical glute behind at all: all right.

a fat light feces. Then dissolved off the highly volatil mercurial with the most gentle heat, by the Steam of an evaporating: not boiling: Balneum or Lamp heat which does not wet the alembic, but comes over with a dry alembic in the same manner like a pure sulphureous Spirit: of wine, when you rectify S.V.

when this is all come over, you leave the succeeding phlegma with the ☿ in the glass body, and cease distilling the moment you perceive the alembic indicating any moisture appearing like small pearls; and leave the phlegma for the next day. In this Cake this highly volatil Spirit is the authors Mercurius Simplex: yes.

If there now remains nothing behind but phlegma and a Sediment or ☿ at the bottom, then this is his meaning, and is that Case the Cloud Aphorism 20, 21, concerns the first distillation when he made his Butyr: where the Cloud may allude to the 3. Rectification: yes.

(: I have seen the butyr: come over in a Cloud, more than once, when I rectified it :) therefore what I say here, is right.

Thus, if there remains nothing behind but phlegma and ☿ Receive into a balneum with dry behind. Distil the phlegma off from the ☿ over a balneum with a little more heat than at first, until the ☿ remain dry behind.

This ☿ contains the Sophic △, or the Spiritual ☉, or our ☉, as well as the Magnet to attract the ☾ of nature out of the △. Dewey Calcination is a ▽

all right. This page clears all up.

Now proceed as taught in aphorism 52.

according to aphorism 53 and 62, the ☿ Simplex, the first dephlegmated highly volatil philosophical Spirit of wine is to tinge itself as red as blood, as soon as it is poured upon the dried ☿, in order to extract the Saphir ☿, or △, whereby the ☿ Simplex becomes ☿ Duplex animatus cum Sulphure suo proprio, without using vulgar ☉.

with this ☿ duplex you are to imbibe the white Tincture and digest until it becomes Red, fixt and fusible. this serves also for the multiplication of the Red ☿; all what follows is intelligible and correct.

the ☿ Simplex, the first Spirit of wine

The Difficulty consists in the first praxis of procuring the ☿ Simplex, and the perfect Separation of the animated ☿ or animated ☿ vitae from the digested and putrefied magnified liquified butyrum, so that there may remain no gluten or butyr: behind, during the distillation of the ☿ Simplex and after the dephlegmation of the phlegma which you left with the ☿, if this ☿ remains dry, after you have distilled the phlegma from it, all is right, and you can hardly mistake.

aphorism 62. is the beginning of the praxis per se, by extracting the Elements out of the ☿, first n.c. the tinging Ruby Red animo ☿ and 2d after calcinating the body of ☿, a fixt & metallorum, is created with ☿ Simplex. See aphorism 64, 66, 67, 68 & 69 with ☿ Simplex The union of the Elements and Imbibitions, begin Aphor: 80, with ☿ Simplex the first Imbibition of the elevated ☿ or fixt ☿, begins with aphor: 83 and continues 84, 85, 86, 87, 88, and the White Sulphur Nature is accomplished in aphor: 89.

aphor: 91. begins the Imbibition of the perfect White Sulphur Nature with the double animated ☿. See aphor: 92. 94, 95, 96 &c. all the rest is easy.

The Second proces which is longer and a little
more expensive, with common Juice ☉,
is the third proces of urbigerus, as the former was his
second way; and the proces to animate the ☿ Simplex
with common Juice ☉ is the proces of Artephius and
Flamel, monte Snyder and others, yet even these have
not worked exactly by one and the same method.
From this third and longest way of urbigerus drives
an abbreviation of the worck or a particular gradatim
oil, to graduate ☽ into ☉; which proces urbigerus
describes some what obscurely in aphorisms 54, 55, and
56. This animates with common Juice ☉ gives only
the Sophic ☿, aphor: 56, in what time one might
easily have completed the whole worck, working
without common ☉ with the Sophic ☉ alone.
The gradatim animated ☿ is taught aphor: 59 & 60
this ☉ have given you perfect and intelligible after
J. G. Sigel and Dorothea Juliana Wallichen.

If you universalise the whole quantity of your animated
Elixir: gradatim by means of the Cinnabar of ☿ with any
one which contains volatil incorporeal ☉ or with any Solar
Crocus of ☉ or ☿ or Hamatites & having Distilled off the
☿ Simplex and the succeeding Ophleama: A no glibb remains;
with the animated ☿ remains Dry.

urbigerus extracts the Sophic ☿, the volatil Spiritual ☉,
concealed in ☽, in the ☿ antemonii auratum: and in the Cinnabar of ☽:
out of the dried ☿ or animated ☿ vitæ, not by means of
the Sophic ☿ Simplex, and obtains a blood Red Tincture
which is his Mercurius Sophorum Duplex or animatus.
having obtained this, when the ☿ is become void or will
yield no more Tincture, this Mercurius Duplex or animatus
being put into a ☽, you may obtain the White and
Red oil mentioned by distillation, mentioned in several
places in Digby page 120, and page 182 and 183, and 192.

with these 2 oils you imbibe the fixt ☿ or the clarified ☿,
first with the White up to the 44 White Tincture, and
then with the Red oil to the purest Red medium.
you will find in Dicby p: 8, 117, 177, 178, 179, 181, 184, 185,
186, and 188, 191, how many different Methods the philo-
sophers have used to purify the Stone, nature is inexhaustible
however these quoted pages contain the best things
in Sr Kenelm Dicby's chemical secrets, because they agree
with Flamel Artephius, Flamel and Monte Snyder
page 16 in Dicby 17 & 18.
Pontanus has deviated from them all.
note that the white Tincture must be multiplied with
☿ Simplex or with the white oil of you proceed the Red Tincture
with ☿ Duplex or the Red oil, if you Distil it over; but it is unnecessary
Note! after the first volatil principles, phlegma has been distilled from
the magnesia and liquified, digested and putrified, and if there should remain
yet a mineral Gluten behind, which might be the Caput
you may Distil the white and Red oil from this opt ☿,
as this gluten would certainly contain the animated ☿ vitae
or ☿, which would by increased heat yield a Red oil, as ☿,
mentioned in Dicby p: 120, 182, 183, and 192. and the remaining
☉ would then be the magnet to attract the fixt ☿ out
of the Δ by Calcination, you see there are various Resources, and
Roads leading to the same End.

finis.

(: The first work of Albigeus is to take mineral ☿ from Hungaria
or Transylvania, and make Sulphur antimonii auratum thereof.
dulcorate your ♃ auratum with hot ▽, and dry it
this is distilled in an ☿ P over a naked Δ, and the 3 principl
☿, ♃ and ☌ come over united in a vapor; this is confirmed by Digests and putrifs.
This vapor, which coagulates in a Jumble ☌ the Magnetism
by distillation
and then separates the principles, purifies and reunites them,
and this is done without the ferment i.c. without ☿.
J. J. Fugel says that ♃ auratum will yield ☿, Δ and ☌ metallorum
and that a great ☿ may be made thereof, as he has witnessed.
and so does the Crude Calaminaris, the Red sort from aix la Chapelle. :)
finis

(: I have converted ♃ into ♃ auratum, and ♃ auratum into ♃.
This is a proof that I am right. :)

1/ the first work thus is of ☿ per se, without ☉, without ☉
2/ the Second work of ☿ and ☉, without ☉.
3/ the third work of ☿ and ☉ with common ☉, or ☉ & ☽, or ☽.

Basilius his Subject is not a Marcasit, but a Mineral
i.e. the remote first Mineral Matter, which is Hungarian Or,
and the Or made of ☿ and ☉. although he knew other
works also, see his Explication of his ☉ Key.

Or is the remotest Mineral Subject.
☿ the nearest Marcasit, Silver a Mineral and a Metal,
containing the 3 principles as well as Or.
Bismith-ore is the Marcasit of Dorothea Juliana
Wallachia, and of Batisdorff. ☉
☉ is the Subject of Lansprinck. ☉ Count Bernhard and ☉
☉ is the Subject of Paracelsus. yardley
III ☿ & ☉ is the Subject or Chaos of Iren: Philalethes, Cramer and
the Author: that of Artephius, Flamel, Arbigius and
Mons. Snyder, yet they all differ in the Works.
It is necessary to know all this.
Sebald Schwartzer, Augustus Elector of Saxony and his
Successor Christianus the 4th worked in ☉, ☽, and in Or,
which is attested by Sebald Schwartzer's own writings
which have ben published, as well as by the Saxon
processes, and I do not doubt one moment but
Sebald Schwartzer learned from Isaacus Hollandus
whose Labours were all upon ☉, ☽ and Or, ☿, ☿, ☉;
all this is fully attested by Kunkel von Lowenstern
in his Laboratorium Chemicum. Kunkel himself
confesses that he once and but once succeeded
in elaborating one of the Saxon or Schwartzers
processes upon Vitriol, and that he transmuted
8 Marcks 48 ℔ Troy: of ☽ into good ☉ of 24 Carat,
(in presence of his Sovereign)
but laments that he could neither multiply his
Tincture, nor hit it again from the beginning.

They also corroborate and give Specimens of such as ♀, ♂, ☿, ☉ &c. ☿.

who will now be so stupid as to pretend that there is but one Subject and but one Modus operandi.[2] It proves very little Knowledge of nature, and but a small share of Knowledge of the Classic writers.

Every author in the Theatrum Chemicum Britannicum by Ashmole have had the animal Stone, except Ripley who had the Mineral and the animal and writes of both. Ali Puli had the animal Stone, as you will know, and so had Count de Cxxxx, and you and I have seen some Truth therein.

Some good things for the Sake of confirming other Truths, copied from Baron de Rosenstein's universal and particular processes.

Frankfurth and Leipzig 1684.

p: 53. Take 1 ℔ of good ☿ revivified from Cinnabar as you know, dissolve this ☿ in 2 ℔ of good Clear ▽, precipitate the Solution with finely powdered Sea ☾, until all the Calx is fallen. /: dilute the Solution first with ▽ :/ /: It is better to precipitate with the rectif: ☿ ☜ of ☾ :/ Then Sublime your precipitate, having dried it first, without washing it. During the Sublimation the aroma of ☿ and ☾ ascends and combines with the ☿. Of this ☿ take 6 ounces, mix it by trituration with 1 ounce of a Subtil will made Calx of ☉, until the Calx has perfectly disappeared, but preserve your mouth and nose.

put this Subtil powder into a Subliming body, whereon place an alembic, which lute, but leave the pipe open for air or humidity. place this in Sand and Sublime ye Sublimate corrosive from the ☉ calx. #

When ther is done, and your vessels cold and safe, mix your Sublimate with the Remaining ☉ calx, in the ☉,

Alexis Piemontese gives a process like this, with a Calx of ☽ /

and Sublime again.

This operation may appear to you very Silly, and Simple, but judge not without experience. I have Sublimed this about 20 times, always mixing my Sublimate with the remaining Calx of ☉, and I do assure you that the Sublimate soon becomes fixt and radically united with the Calx of ☉, and they flow both or melt into a deep Red vitrum. I have done this more than once, it is a work of a brother adept of the name of Schultz.

The Sublimate united to the ♎ of ☉ and ♎ of ♀ is thereby reduced to a Mercurial ☉ or ☉, which attacks the ☉ gradually but centrally; the ☉ is highly subplicked and regenerated, and lastly re-fixt with the dry Salt of the Mercurial ☉, and they must all cast, if you have but patience flow together into a transparent glass.

I assure you that this operation, as simple as it may appear, is sure and infallible.

all radical solutions must proceed from the principle of Salt, i.e. they must be Saline.

½ an ounce of this Red Solar-mercurial glass transmutes 10 ounces of fine ☽, but no other metal, in fusion, into fine ☉ of 24 Carat.

That is 1 part transmutes 20 parts of ☽;

It can be multiplied and brought to a higher Degree of perfection.

In my opinion of this process is; that it can be done, and that it is upon a good natural foundation, yet the ☉ must previously be

well opened, and the more the ☉ is previously opened and subtilized, and if your ☉ calx is of a Scarlet Colour, made by the ingenious proofs of Mr. Lentz, which I have given you, this sublimation and rectifications of ☉ must succeed, and such a glass must tinge ☽, as the most perfect of the White metals. It is properly speaking the work of Isbael Schwartze, only that this of Schultz is abbreviated, and therefore called a particular work. If you attempt it with ☉ in Julius, it cannot possibly succeed. I. B. / the work of I. Schwartze was marked 10000 parts of ☽ or ☿ /

1:86 Rheinstein.

The inward principle of Sea ☉ is the true natural Solvent, which opens, dissolves and subtilizes the ☉, it is also the principle that introduces or gives Ingress. When ☉ passes through various putrefactions it becomes ☿ universalis / note this, what I have said of the Lunar ☿ /

It opens ☉ radically and centrally, and not only opens it, but it gives ingress to the ☉, whilst the ☉ permits it the Tincture. / Whatever you sow, you will reap. ☿ has the same (like ☉) power, provided ☿ is converted into a Vitriolic ☉. / i.e. ☿a /

1:88. in order to prepare Sea ☉, so as to become a universal ☿, in order to dissolve ☉ centrally and radically and to regenerate it, nothing more need to be done but this: dissolve Sea ☉, (in air) that it be Sea ☉, filter, and coagulate gently; repeat this same process until it is perfectly pure and white as Snow.

Thus dissolve your pure ☉ by exposing it to the

Moon and Stars, and it will flow into a fat viscous ☿
This ☿ coagulate in the Sun in clear Saucers; continue
this Liquefaction by the Moon, and Exsiccation on the
Sun /: NB: always covered, to keep the dust out :/ until
after 20 or more such operations your ☿ flows by the
most gentle heat, like wax (in Sicco) & without fuming.
This is the Universal ☿ ☌ and Terminated, which
with a Solar or Lunar ferment passes through putre-
faction, and is regenerated into the true Nature,
and is multipliable in Infinitum. many, many of
our ancestors, have worked this way, and have succeeded.
says the Baron. /: I do believe it :/ I can Saunier in Languedoc had such a process.
p: 89 running & cannot be fixed with a fixt metal,
except the ☿ volatileries, putrefies and radically
decomposes the fixt Metal first. — /: Comte Bornhard :/
but after the fixt Metal has been centrally opened
and mercurialized, so as to become ☿ by ☿, they and
not before can they be fixt together, and will never
seperate again. /: yardley ☿ :/
p: 93 Rupenstein. Schultz said to the baron:
all things consist in Salts. when a Metal is centrally
opened it becomes Saline and Mercurial and becomes
Soluble, and all Solubility proceeds from ☉.
This is easily extracted and reduced into an Oil.
Where with you may operate as you like.
p: This is Hollandus his ways:
if you can convert a metal into a ☉ or ☾, you are
on a good foundation.

p: 96. Rosenstein.

Theophrastus Paracelsus has principally worked with ☿, what he calls Life, a virgin, a Thief, and an Eagle whilst volatile, but the Eagle's glutes, when fixed and juniblé.

Paracelsus had 3 processes with ☿.
The first was with Mercury precipitated.
The Second with Mercury Sublemed, and ☉.
The Third with Mercury made into a mercurial Oil.
This last Method I do well know, says the Baron,
and this simply this:

℞ ☿ i. of Paracelsus and others.

dissolve purified ☿ in good ▽. precipitate the Solution
with purified Sea ☉.
Sublime this precipitate, several times, until it is
become pure and crystalline.
rub this ☿ to a fine powder, and extract it often
with Sharp distilled genuine wine vinegar, until
you have all the ☿ suspended in your ☥, perfectly
clear and Serene.
Distil the vinegar from the Solution, nearly to dryness.
on the Sediment pour clear ▽, which evaporate from
it, and repeat this until all the Sharpness of the ☥
is vanished away. Dry the Sediment.
rub this in a glass mortar, put it into a glass body
or Matrass and pour a genuine highly rectified Spirit
of grains or pomit wine brandy upon it, and no other
and your powder will be speedily dissolved by gentle digestion;
glass matrass must be closely shut, to prevent
the Evaporation of the S.V.

this must stand 3 or 4 days in a warm room, or
warm place. when the Whole is dissolved, then
filtre your Solution in ~~and~~ a Cowled funnel /
and Distil the Spirit & wine from it over a Balneum
vaporosum; & a little phlegma follows, which
wetts the alembic, Let that come over also, into
another Receiver.

When Spirit and phlegma are gone, there remains
behind a clear transparent Oil of Mercury, which
is a pure ☿ converted into a liquid Oil.
This ☉ dissolves ☉ alone, or ☽ alone, or both united,
It is all the same, and its own body ☿, whereby
this Oil of ☿ can be multiplied, by digestion.
of this oo of ☿ Paracelsus took 8 parts, and of a
well opened Calx of ☉ 1 part, put them into a phial
and digested, and Let it stand until it became
as Red as Blood. /: the baron should have continued :/
I have done this, says the Baron, and took it
out, and observed that after it had cooled it was
an opake deep Red ☉, but when warmed became
again a Red oil. /: the Red ☉ was a Solar butyrum :/
I observed that this Red oil was a gradating
oil upon ☽. /: no doubt of that, vide Urbigerus :/
/: it ought to have been putrefied, reified into white
and Red, and multiplied :/ : vide Lamspring :/
and permuted with ☉ :/
/: then projected upon ☿, until malleable ☉ is obtained.
Becher does highly recommend Mercurial oils, vide
Table at the End of the book :/

p: 98. Ruensken.

when Sea ☿ is purified, magnetized and exsiccated,
and this process is repeated during Spring and Summer
until yours pure & melts like wax without fumes,
believe me, you have the Mercury of Mercuries and one
of the best works in Nature; because this so very fusible
fusible ☿, impregnated with the Solar and Lunar heavenly
Influences dissolves ☉ as well as ☽, opens it centrally,
intrudes and regenerates the same into Sulphur naturæ, ℞,
and gives it ingress; then multiply and ferment it
for corros: dissolves ☉, when reduced into a ☿ or ☿,
for that reason I call ☿ a Master over the Metals, but
the Central hidden power of actis, lays concealed in the ☿.
p: glorious reasoning:

page 100 Ruensken: of ☿
the best purification, is this: says the Baron.
I have tried many, but I prefer this above all others.
when I dissolve ☿ in ▽, and precipitate the Solution with
pure Sea ☿, and then revivify this ▽ into running
☿, I obtain the purest running ☿. p: mind Count Bernhardus:
but how is this? I'll tell you, and demonstrate
what I say.
I dissolve ☿ revived from Cinnabar, in as much quad
▽ as is necessary.
In the Solution I throw gradually as much pure
Sea ☿, as is necessary to precipitate the ☿, and I get
a White Calx of ☿.
This I wash with ▽ and dry the Calx. p: ~~extraordinary~~:
The dried powder I mix with 3 parts of its own weight
of pounded Stone-Lime, and half a part of Rye
or Wheat flower, and then distil the mixture
per ☽; first there comes over a Red + ☍ of ☿,
and some vapours; lastly the running ☿

goes over into the Receiver, into a little ▽.

When all is over I collect the ☿, filter the ▽ from A, and dry the ☿ in a Sand heat, and precip. it 2 or 3 times through Camois Leather.

NB: This revivified ☿ is bright like the firmament and dissolves ☉ in a very little Time, even by rubbing without heat.

(In my opinion this ☿ would answer for Count Bernard's process, and more so, if such a Mercury was dissolved again in ▽, precipitated with Sca ☉, or with reshifted ☿ of Sca ☉, the ▽ revivified, and this operation repeated 3 times, such a ☿ would be wonderfully pure, and be still the ☿ owned by the good Count Trevisan, consider this well.)

The baron says further:

If I dissolve ☽, which may perhaps yet contain an atom of ☿ in pure ▽, and precipitate it with Sca ☉, the ☽ alone and pure is precipitated like a milck or a white Cloud. the ☿ remains in the ▽.

N: the ▽ Solution must always be diluted with fair ▽, before you precipitate, whether it be ☽ or ☿; ☿ contains crudities, which I depose in the ▽; these Crudities are not precipitated no more than those of the ☽. Weigh your purified revived ☿, and you will observe to have lost the 1/4 part, sometimes more; because whatever Impurity there was in your ☿, nay is virgin running ☿, remains in the ▽, and cannot be precipitated.

but to prove this truth, evaporate your ▽ what you poured off from the ☉, and you will find a Sediment as black as Ink.

N: the Glass mad Dog of Trev: Philalethes:

If you put this on a glowing Coal, or on a

Sand heat, it flies off like Lightning.
This is the arsenical earth or ♄, contained in ☿, mentioned
by Irenæus Philalitha and called the black mad Dog. ♄: ♑
♄: This poisonous ♄, says the baron, hinders the operation
as well as the fœtal putrefaction of ☿, therefore, as many many
as work with common impure ☿, will for ever be deceived
but purify your ☿, as I have told you, and your ☿ is
fit for all operations. In fact, ☿ is a Master over all
mettals.
(: I believe Baron Rosenstein lived about the same
time with D. Winthorp or Irenæus Philalitha :) yes!

p: 109. Rosenstein.

Collerus a brother adept makes crystals or a ☉ of ☿,
by dissolving pure ☿ in ♈; then he extracts the ☉ from
the dried precipitate ♄: =ed with Sca ☉: / with Sharp
distilled wine vinegar, distills it down to an oily liquid,
what he places in a Cool cellar, and puts Sticks in
the disk, and a ☉ or ☾ of ☿ crystallizes on the Sticks.
This ☉ or ☾ of ☿ melts in the ♄ and becomes a clear
glass or vitrum ☿ii, by Cementation.
This glass he prepares in a luted ▽ by a gradual
cementing ♄, until he has obtained the glass.
This Treasure he ferments with a 10 part of a ☉ calx,
i.e. 9 parts of ☿ul glass and 1 part Calx of ☉: /
by a graduated or gradually increased cementing ♄
in a Sand pot; he puts the glass and ☉ powder, both well
mixed by rubbing, in a Strong (previously heated) phial, placed in the Sand
heat, and lets it stand 4 or 6 hours, until the matter
is become melted and looks like pitch. Then he increases
his heat still more to the 3. Degree, so that you
can by no means touch the glass nor the Sand, with
your fingers, and the pitchy matter becomes dry and
Red, but remains fusible. he only keeps the Dust out
with a wooden Stopper, in the beginning, afterwards

this Red matter melts without smoke.
This he multiplies 1 part with 3 parts of ☉ of ☿
or with the mercurial glass, and repeats this multi-
plication 3 or 4 times.
he works by strong heat in a sand pot, placed
over a wind furnace, with a door in front.
at Each multiplication he observes the black pitchy
matter and it soon becomes Red again, and does never
loose its fusibility, or Ingress.
at last he ferments his Red Tincture 9 parts with
1 part of fine ☉ in the ☾, and with this glass he
transmutes ☿ {or ☽ and D a 1000 parts into fine ☉.
his whole proces, as he told me, can easily be done
in 2 or 3 weeks time.
/: I suspect here is an Error in the fermentation in the ☾,
I would try by experim.t how many parts of ☉
can be vitrified by 1 part of my Red Tincture ?:/
however the whole proces is by Cementation in
a strong heat. ~~I.H.~~ :/ It appears to me to be a noble
Experiment, with a great deal of probability of Success :/ J: B:

p: 183 Rusenstein.
my good friend and brother adept Schultz has said to
me, ; when common running ☿ is purified and deprived
of its inherent arsenical, poisonous ☿, ~~his~~ it requires no
long and tedious triturations in order to open the fixt
Metals /: ☉ — D :/ which you add for a Ferment;
you have only to unite the fixt Metal ☉ or D with
your purified running ☿, to make a Sapt ā ā ā ; /This is Equat. Trev. Bamp: way :/
when this feels a gentle fomenting heat, your ☿ has
power sufficiently to open ☉ or D ex fundamento.
Let me recommend this to you above all other
Labours with Metals, whether particular or universal.
This

this is the weighty matter to be observed, without this no man will ever be able to fix ☿, except he possessed a tinging and fixing Medicine upon ☿.

C: is this not Confirmation enough, to prove, that I am not far wrong in my Explanations of Count Bernhard Trevisan? J. B.:

p: 185. Rusenstein.

Colberus my brother adept said to me, "I recommend ☿ to you, but mind that you thoroughly depurate him of his arsenical Sulphureous Earth.

he added: there is no better purificatio on earth, than to dissolve ☿ revived from Cinnebar in good ▽, and then precipitate it with pure Sea ☾, then Sublime your ☿ dried ▽, and revivify your ☿ into running ☿, if you want a purified running ☿; and a better purificatio cannot be found upon the face of the Earth.

Count Bernh: Trevisan hints at this very method.

the reason is this: a good ▽ or ▲ of ☾ dissolves the ☿, Sea ☾ precipitates it, and by this Solution and precipitation the ☿ is still further volatilized, and by the succeeding Sublimatio and volatilisatio your ☿ looses every atom of its native arsenical earth, because it remains below in the ☾, and nothing ascends during the Sublimatio but the noble ☾ of ☿, which is the pure body of ☾ and ☽. The ☿ is thereby animated;* but his poison is burnt and destroyed.

/: Count Bernhard's hints:/

* animated by the ☾ and Sea ☾.

finis of Rusenstein.

Nota: Rusenstein mentions 5 adepts that had the Stone as well as himself. viz: Schultz, Colberus, Gualdus, Jornegg and Monte Schneider; and he was the 6th This was in the 16th Century.

D. Wiskon was also living, and was the 7th.

animations and explications of a valuable treatise
named the Hermetical Triumph or the victorious philoso-
phical Stone, translated from the french and german.
London 1723. 12° with a Title plate.

This is a valuable Treasure, because it illustrates Virgilius
Artephius, Flamel and Monk Schneider.

p: 19. first part of the book.
" the wife who is proper for the Stone, to be united
" with ~~her~~ the Stone.
is the universal Agent Light and Δ, the Scent invisible
and visible Δ of the Wine, attracted by Magnetisation
from the Solar Rays by day, and Lunar Rays
by night; this is called the wife of the Stone, because
the Stone or near Matter reduced to a viscous humid by
or Lady: is the Magnet that attracts the Universal and universalized
Agent from Sun and Moon, and is liquified thereby;
although in a more philosophical Sense, the magnet
should be called the wife, and the Scent Δ or uni-
versal agent ought to be called the Husband, because
that Agent Δ and Light is the first Cause; after God;
of every action and Life, throughout Nature. #
The Chief of the ways of God, says Job. Ch: 40 vs 19.
Ch: 41. all other secondary principles, as assistants, derive from
this primitive immortal Agent.

a sugar, & do not confound this with the rational immortal Soul of Man, nor with the Sulphureal Soul of Metals.

thus:
Electrical or galvanic invisible Δ of nature
manifested by Reflexion
and dilatation, by our D
and all the Moons, into
cold, Lunar, Radical, Humidity
the Mother of ∇ and alcali,
which can be concentrated by Δ by the
male agent, by Calcination,
into fixt alcali, or magnet.
∇∇, metals, Stones,

unmanifested omnipresent the Sun and fixt Stars into
manifested by moving or Caloric
Light, Heat, ~~D~~
& burning Δ.
dilated in Spiritual incorporeal O,
the O of the Wine oxygen perceptible
in a universal aerial acid,
specified into all animal
vegetable and mineral acids.
Agents. Δ, Δ, O, 4, volat: or
Dryness. Or. The 2 united procreate all Things.
Humidity.

p. 21. " It is not possible to attain to the possession of our ☿, any other way then by the means of Two bodies. Whereof one cannot receive without the other, the requisite perfection.

Two bodies alludes first to ♂ and ♄ which produces the ♍♄♂, the Sophic ☿ Simpex in the dry way, the Chaos of Irenæus Philalitha; / of the Brass founder. /

2. to ☿ and ♍♄♂, i.e. by means of ☿ and ♍♄♂ or ☿ vita the butyrum is distilled p. D. /

the male and female Seed is Sophic ☿ and Sophic ☿ / Δ & ∇ /
i.e. ☿ ♂ˢ and ☿ ♂ᵘ. in the Shell and ♍♄♂ which seems
to have been the Subject of this and of Vieroow of the Brass founder, author and not the
crude ♄, as will appear by the Sequel. /

1. 24. battle was given; our Stone fought them both, the ☉
and the ☿, overcame them, destroyed them. ☿
/ the butyr. ♄ after having been made into Mercurius Simplex
by altration, digestion, putrefaction and distillation,
dissolves ☉, ☽, ☿ and all the Metals and decompores
them putrifies and regenerates them. /

2. 32. The matter of the philosophers perfectly purified
and reduced into a pure Mercurial Substance.
/ i.e. first into a ♍♄♂, secondly into a butyrum and
☿ Simpex. /
the Stone of the Second order, fixed into an incombustible
Sulphur, (i.e. the Tinctura alba, or Sulphur natura
album. Concentrated corporified Light. Urim.)

the Stone of the third order, is the very same matter
fermented, multiplied, and brought to the last perfection
i.e. Tinctura rubea, Sulphur natura rubrum; corporified
Δ, Thumim. multiplied and fermented or determinated
from its state of universality to the a state of Specifi-
cation towards Metals, with ☉ in the ☾, which is the
a lingering Vitreum Solis, which by its over abundant
Red Tincture, over fusibility and pondcerosity, wants

or can bear now a great deal of ☿, ☽, or ☉ to be coverted into common malleable ☌ again, and ♄ in this Transmutation, fixation or maturation the Solar glass is irrecoverably lost and becomes again what it was originally i.e. ☌, with an immense increase, according to the multiplication of the Red ☿ nature or corporified △.

This corporified △ as universal Sulphur nature is a just fusible alcali, where in the universal + Sulphur nature album is fixed and exalted, and as + and alcali, agent and patient stand here in Equilibrio and are both fix'd, for this reason the Red Sulphur nature, being already full of the universal agent, does not attract the △, nor flow per deliquium, as common fixt alcalies do; this being fully saturated with Light and △; and the Elements being here fixt in perfect harmony, it must by consequence be a powerful Remedy to reestablish (in a diseased body) harmony and to cure every curable Disorder by the very Root; and as △ and ☌ bear a wonderful analogy, the Sulphur Natura album ☽ and more so the Sulphur natura rubeum ☉ must be perfectly soluble in S.V. and in every clear Liquor, but this Solubility must cease when the Red Sulphur Natura has vitrified ☌ into a tinging glass, and therefore what is not Soluble can be no Medicine for the human bodies —

but as the Solar glass is fusible in the fire, it is capable to exalt the inferior metals, when dissolved in the fire;

☌ is full of △, and ☌ is full of Radical humidity.
both are perfectly Soluble in Liquors.
☌ bears analogy to the Sulphur natura rubeum ☉ or
☌ — — — — — — album. ☽

3: 33. /: this page heals intelligibly all the Subject, as
" it is truly a Stone, since it is solid, hard, heavy,
" brittle, frangible & i.e. ☿. and ♃ ♃ ♃.:/
3: 40 the author remits Prop: ii to Artephius and Pontanus
Artephius plainly and candidly names the Subject
i.e. antimonial Vinegar made with ☿ corrosive, i.e.
butyrum ☿☽. he says:
This fire is of the nature of Lime or Calx; Lime is a Caustic
and so is butyr: ☿ a violent Caustic. and says that the
fire is no Stranger to the Subject of Philosophy.
he hints here at the △ in the ☿ corrosive which is a highly
concentrated + of Sea ☿ in the Sublimate, and the ☿ in the
Sublimate is similar to the ☿ of antimony, named ☿ like,
and therefore can be no Stranger to the antimonial ♃ :/
3: 41 " that the Stars of Venus and horned Diana may
be propitious to you.
/: horned Diana ☽ form the Character of Mercury, thus
and Venus ... ☿ here he does hint at the ☿ corrosive :/
3: 41 the Secret △ of the wise men, is a △ which the artist
prepares according to the art.
/: this is the concentrated ☿ of Sea ☿ in the Sublimate
corrosive, but if you dissolve the ☿ in ▽ or ≏ of ♀, and
precipitate it with recti: ☿ of Sea ☿, and Sublime the ▽,
you have the Secret △ of the wise, the △ nature of the ♀
and ☽ of the Sea ☿ both in your Sublimate, and such a
Sublimate must be more noble, as Ruenstein declares
in more than one place. this is the △ of the wise, the
Secret △ is a Specified and State in the ♀ and ☿; but that, 43:
same Secret △ is a perfectly universal and terminate
State, as it exists in Light and Lunar humid by, you
obtain afterwards by magnetising and liquifying the
butyrum. now you fully comprehend me; that
vivifying principle is absolutely necessary in this work:
and is what Eudoxus calls the milk of the Stone.

p:41 The dry ☿ mentioned by Cosmopolita, is the crystallized butyrum, before its Liquefaction, because it is an acid & combined with highly sublimed ☿ or ☿ vita. If you dissolve your ☿ in ☿ according to Rosenrohs and sublime your ☿, ☿ would be infinitely more powerful and more pure, and Urbigius has recommended that method, as well as Rosenstein.

p:42. " he author says, that There is but this one way in the world to extract from the Stone /: ☉ :/ its unctuous humidity /: a butyrum :/ which inseparably contains the ☿ and ☿ of the wise Men.

/: It appears by this and other places that the author of the hermetical Triumph Ludoxus: has made his butyr: of ☿☉☽ and ☿ corrosive. There is not the least hint in the words of Ludoxus, as if the animation of the butyr: with the Cinnabar of ☿, according to Urbigius, was at all necessary, as Ludoxus says here, that the unctuous humidity contains inseparably the ☿ and ☿ of the wise. Thus the ☿ and ☿ of ☉ and ☽ are contained inseparably in the ☿☉☽ purificatus, and this seems not improbable as I have myself converted the whole sublated ☿ into a beautiful Scarlet coloured Sulphur antimonii auratum, by means of Monte Snyders Sulmes in Dipty page 16.

This would save a deal of Trouble of animating the clear butyr: with the Cinnabar of ☿; yet as Urbigius seems to have done so, but this may has not done so, Therefore both methods may be right!

The Cinnabar of ☿ is contained in the first Scoria when you make the ☿☉☽ Urbigius worked with crude ☿ but Ludoxus, makes use of the ☿☉☽ :/

p 50 "The Stone /: ☉ or ☿☉☽ :/ is the enemy of metals, since it destroys and devours them /: from this we have ☿☉☽, ☿☉☿, ☿☉☿, &c :/

when you meet 3 parts of ☽☿☉ with 1 part of ☉ or ☽ you
obtain a ☽☉aris or ☽☽aris; but neither ☉ nor ☽ is destroyed
or Separated hee, like ♂, ♃, ♀, ♄; but if you treat a ☽☉aris
or ☽☽aris with Monk Schreders pulsus: Digby page 16:/
you can Separate the Solar or Lunar ☿ and ☥ and with
Sharp wine vinegar or rectif: ☥ of Sal:, make them appear
by Extraction; and from ☉ you obtain a ☉ coloured ☉,
like a Topase, most beautiful, but from ☽ you obtain
Crystals like ☽, transparent. In the remaining Terra or ☉, is contained
Sol or Luna, which you can extract with V.
all this I have done, and read what I have said on
the Dream of Nebuchadnezar in Daniel, of which Experi: I
have yet a high opinion. vide Digby p: 16, 17, 18, 19.
:50. The Stone ☥ like a true Dragon destroys and devours
the imperfect Metals /: ♂, ♀, ♃, ♄:/
/: the butyr: destroys and regenerates the perfect Metals /: ☉ ☽:/
and this is the work of Artephius, Monk Snyder and many
other philosophes.
:50. Cosmopolita says there is a Metal /: ☿:/ and a Stool
☽/ proceeding from ☿ and ♂, i.e. ☽☿♂; which is as the
of Metals, which has the power to consume metals, and that
there is nothing but the Radical Moisture /: i.e. the ☿:/
of the Sun /: ☉:/ and of the Moon /: ☽:/ that can resist it.
/: because the ☿ in ☉ and ☽ is fixt: :/
just afterwards the pulsus can Separate the principles in
☉ and ☽, and so does the butyrum via humida. :/
Boerhaave says that butyr: ☥ volatilises ☉ and carries it over
by the alembic; Butyr: ☥ is not yet the Sophic ☿. :/
:53 Eudoxus here declares his opinion of the astral ☉;
/: this astral ☉ is neither more nor less than the
omnipresent universal Agent, the Soul and physical
Life of Vegetables, animals and Minerals, yet with some
boundaries of Distinction, according to the power
or nature of Each magnet; this is by the Sun and all
the fixt Stars attracted (repulsed and manifested in Lights,
(by Electrical Circumvolution)

p: 60 " that the metallic Humidity of the Stone prepared
" and purified, contains inseparably in its Bosom the
" Sulphur and the ☿ of the Philosophers;
" and that the only ☿ of the Wise contains its own
" Sulphur, by means whereof it coagulates and fixes
" itself.

/: the metallic humidity of the Stone is the butyrum.
from these few Lines it appears that Eudoxus had
not animated his Butyr: with the Cinnabar of ☿ nor
with the Scoria prima, nor with any other ☿, before attration
that this is also a good work appears from
Digby p: 180, and in other places further :/
/: Urbigerus, D. T. Walbichin and Sugel are the
only 3 philosophers that recommend or notice this
previous animation with the Cinnabar of ☿, and therefore
it seems not to be absolutely required. :/

/: says Eudox
/: the Sulphur and ☿ in the butyr are inseparable ^
It is true that a ℔ of ☿ may be converted totally into ☿,
but that antimonial ☿ contains its own ☿, not dissible,
but fixt. so can the ℔ ☿ be converted into ☿ ☿ ii ausatum
which I have done, as I mentioned before, but that ☿ ☿ ii
is also a ☿ of ☿. So fine ☉ can certainly be converted
into a running ☿ Solis, but that ☿ contains also the central
fixt ☿ Solis, i.e. the Tincture. If you convert ☉ into
a Red ☿ first into a ☉ coloured transparent ☉, by
Monte Snyders fulmen, which I have done, that Topase
Crystal or ☌ of ☉, is soon calcined into a Scarlet
Crocus ;/: N.B. this is the shortest way to produce the
Ruby glass :/ This Crocus is certainly ☿ Solis, but that
☿ Solis contains inseparably its own fixt ☿.
the ☉ or Terra Solis alone remain behind, and is
obtainable and is white and transparent. :/

Monte Snyder himself was deceived when he thought he had Separated the ☿ of ☉, because ☿ and ☿ are inseparably united in ☉ and ☽, but in the unfixt metals I believe they are Separable.

That the Metallic ☿ is Separable, is beyond doubt, Hollandus and Kunkel have done it very frequently and describe the processes. I have done it, and could do it again, but it is not all required for the great work and is but unnecessary Labour.

volatilizing, Subtilizing, putrifying, regenerating and fixing is enough: see my Translation of Aurea Catena Homeri. you may Separate the Elements, and you may let it alone; Urbigerus has Separated the Elements, most Philosophers have not done so.

p. 67, 68. Eudoxus thinks like most Philosophers masters or adepts, that there is no other way possible in Nature but his own with the attracted Butyrum. He confounds Irenæus Philalethes with Count Bernhardus Trismosin and Zacharias, whilst these 4 adepts have positively and certainly worked by 4 different processes, although Trismosin and Zacharias have made use of a butyr: but Irenæus Philalethes has not positively. Count Bernhard absolutely condemns altering the Merc: vivum from its metallic fluid form, as totally false, and Vicerool, altho' from this ~~form~~ found also ☿ from the ☽, could neither use a running ☿ nor a Butyrum, as neither would have remained in the ☉. But these adepts are as obstinate as Moles! and very few of them have understood Nature.

They knew their own work, and there ended their knowledge! all this, I know, you will allow.

you must have in your Subjut
Light, △, ▲ and ▽. and Radical Humidity
as a Medium of union.
from these derive Universal and Specificated Mineral
and Metallic prouses.

Universals are
the primitive Labours of the Egyptians, Chaldeans, and
ancient Hebrews, as for Examples the prouses with dam.
In this Subjut exist 9 or 16 Different Methods; vide
Ashmole's Theatrum Chemicum, Ali Pubi, and Count
De Chxxx prouses; yet the Dam is only the Magnet,
from which that corporified Light in the form of a ☉
or ☌ is and must be Separated by putrefactio, as you
know. In Regard to the later Inventio of the
arabian Philosophers, Sylephus Geber, Scotanus, and Still later Count
Bonhaedes, Basilius, Paracelsus, Hollandus, Blamel,
Philaletha & you must have a Mineral Mercurial
vapour, a Sophic ☉ and a fixt ☾ or ▽. This is Basilius
Hollandus and other Contemporaneans. This is a Sophic ☿.
those that have made a bulge have also made use
of that Same Sophic ☿ obtained by a different prouss
from a different nearer Subjut; by this ☿ is forma
humida viscosa, they have combined the Universal
Mercury Duplex from Sun, moon and Stars.
Still later Philosophers such as Paracelsus, Lam-
spring, Count Trevisan, and Irenaus Philaletha
with many more less known have learned from
Geber that a Metallic fluid ☿ may become ☿ Sophic.
Thus you See, that Since the primitive Times, men
have gradually deviated from the primitive Simplicity
of Nature; they have gone from the Center to the
Circumference, from universality to Specificated nature,
and have come at last to the Metals and Metallic
Radical Hemedy, i.e. ☿.

depend on it, much can be done by ☿, as well as by ☉ corrosive. I know for certain that Dalton Schepplin, who died in the year 1742 here in London, with whom I was intimately acquainted, and who was then assisted by the last great musicus Bach, made in 6 weeks time a small portion of a tinging Medicine, from ☿ fermented with ☾, whose with he transmuted several ounces of ☽ into ☉ with 1600 percent profit, after deduction of every expence, tel down double; but the poor Dalton, who never kept any journal of his workes, who was a bad writer and a Slovenly Philosopher, could not multiply his Tr, nor fil it again from the beginning, although he was assisted by Mr. Bach with above £300 during 2 years time, when Bach died. The late Mr. Eberhard Kahn this last from Bach himself, and I know it from Dr. Schepplin, and his widow repeated the fact to me many times.

I do not doubt but ☿ rightly sublimed, may be fixed according to Lampring and Rupescissa, dissolve ☉ radically, and become a Tinsture; and why not fluid ☿ the same? provided it is perfectly pure, deprived of ▽ and ▼, the 2 Elements that hinder Ingress into ☉.

What is butyr: else but a ☿ of ☉ or ☽ vitæ? suspended in the concentrated ☿ of Sea ☉, universalized by attraction, united to the Solar Light and Lunar humes by, i.e. saturated with oxygen ~~dephlogisticated~~, therefore in a State to permeate and putrefy; mind my reasoning, and try, if I contradict myself Some where, there is that Case I must be wrong: when seperating the phlegma and purifying the ▼, the foundation of Rest and fixation, the active principle of Light and ▲ must conquer at last and be corporified in the ▼; Resurrection of a Glorified body must follow, i.e. a Tr. If we doubt these Truths, we may as well doubt the Existence of a God, of Light, of ▲, of an immortal animating principle, of Resurrection, of Reward, of punishment, nay Every truth must fall to the bottom!

am I right or wrong?

84 " but particularly the Sun and Moon are the principles
" of this fountain of Livery ☿, which alone is proper to ope-
" rate all the wonders that you know.
/: this confirms my philosophy, that the Solar Light is
wanted as well as the Lunar humidity :/
" except that, which some few persons know how to
" extract from the Rays of the Sun, or of the Moon.
/: I prefer using both, from my reasons I have
given before :/
/: Sir Kenelm Digby's Sympathetic ☿ must absolutely
be prepared by the Sun, because the Light must be
fixed therein, which the Moon cannot give, but in a dilated
and aerial State :/ that this is true, appears from
the calcined ♁ increasing in weight :/
" to make the Stone become a Magnet, (i. e. to make
a viscous humidity thereof, a butyrum, by means
of ☿; even with a well rectified concentrated
+ of Sea ♁ you may make a butyr: and I do not
doubt, but such a butyr: made per Se without ☿,
would have the same Effect; as the ☿ in the ☿ is
revived and remains behind in the ☽, in small
globes and partly invisible in the black antimonial
☉, when you make a butyrum, as I have always
seen it. /

85 " you will apprehend, that the wife, which is proper
" for the Stone, and which ought to be united to it,
" is that fountain of Livery ☿, whose Source is altho-
" gether celestial, which has particularly its Center
" in the Sun and in the Moon, produces that
" clear and precious Stream or Rivulet of the wise,
" which gently slides into the Sea of philosophers
/: the atmosphere :/ which environs all the world
i. e. the Earth :/

his foregoing page 85, fully and intelligibly illustrates the heavenly marriage.

page 86 points out the Time, i.e. Spring.
Zacharias and other philosophers say, that they began the work at Easter, and that they finished it
happily within the Course of the year.

: a very good Rule of Conduct :

: 88 confirms the former.
: 89 mentions the Spiritual incorporeal V, called by cosmopolita the Saltpetre of the philosophers. { cosmopolita is alex: Seton
: 97. is of great moment, and deserves considering.
that it is not possible to obtain the philosophical ☿,
otherwise than by the means of 2 bodies, wherein
the one cannot ~~procure~~ receive perfection without the other.
our ☿ or our Stone does indeed take birth from
2 bodies ☿
our Stone is born from the destruction of Two bodies,
which acting one upon another, as the male and the
female, or as the body and the Spirit, whereby is
brought forth a production of a miraculous nature
and original, which has all the necessary dispositions
to be carried by art and nature, from perfection to
perfection.

: This is a proof that Eudoxus recommends the
making of a ☿☉☽ stellatus, and does not use
crude & like urbigenus; the 2 bodies are ☽ and ☉.
The male is ☽, the female is the ☉, or as ☿ its ☿.
The body is ☽, the Spirit is ☉, as ☿, or metallic ▽.
The production of a miraculous nature is ☿☉☽ stellatus.
which is a Sophic ☿ Simplex in vas Sicca, says
Becher, Stahl and Vicecomes before them.
vide Stahl page 364, 416.

13:
p. 96. " remark also, says Eudoxus, that those
" 2 bodies /: ☿ and ☽ :/ which destroy themselves, and
" compound themselves one in the other, for the pro-
" ducts of a third substance /: ☿☽ :/ of whom the
" one holds the place of male /: ☿, his mercurial ☿ or
" sulphureous ☿: and the other of female /: ☽ As impreg-
" nated ☿, impregnated by ☿ :/ in this new generation,
" are 2 agents, who stripping themselves of their
" grossest substance /: the external adustible ☿ :/ in this
" action, change their nature to bring forth a
" Son, of an original more noble and more illustrious
" than the parents, that gave him being, and in
" being born /: in the ☾ :/ [1: the Son :] he carries visible marks
" that evidently show, that Heaven presided at his
" birth /: i.e. the superficial and Central Rays, re-
presenting a star, so that if you saw the broad
part of a well made ☿☽ off with a fine saw,
any where, the Star remains every where visible :/
p. 96, 97. " remark more over, that our Stone is
" born again several times, and that in every one
" of its new birth, it still draws its rise from
" two Things.
/: 1°. first of all from ☿ and ☽, by making a ☿☽ :/
/: 2°. from that ☿☽ and ☿ corrosive, by making
a butyrum there of.
/: 3/ by liquifying the Magnet or butyr. and unitive
or impregnating it with Solar Light and Lunar
Humidity, i.e. with universal Sulphur and
universal ☿, ~~Mercurius~~ with Heat and Cold
which Two are combined in the universal
animated ☿ or Mercurius universalis duplicatus
" It espouses a celestial nymph, says Eudoxus.

1. as a Nymph he calls it the Wife & the Stone /
99. to make but one Sole and Same thing with her
i.e. a liquified, impregnated, universal Entyr:
full of Light, and Lunar humidity, endowed with
the very Principle of Fermentation, therefore it must
and will putrefy, and by those means the Elements
can be separated, i.e. the volatil, ☿ Light and △.
the phlegma, Lunar humidity, aereal ▽. /Such a ▽ is generated
/when you burn ☿ in ☉ Light/
The Earth or ♀ vitae containing corporified Light
i.e. △ — and what remains, a void or empty ▽
is a Magnet to attract the △ in the ☾, which is
corporified in that void ▽, and generates a fixt
alcaline ☿, with a Metallic Idea from the ♀ vitae.
This is the work of Urbigius.
Modern Chymistry says that all alcalies are the Same,
I deny it, altho' in every fixt. alcali ☿ △ is cor-
porified and manifested in a fixt ☉, yet here in our
alcalised ☿ or ♀ vitae it has a Metallic tendency or
Form or Soul, whilst in Calcined ☿ or wood ashes
that form or soul is vegetable, and in calcined bone
ashes, it is animal.
The reason why Every fixt alcali, whether animal
vegetable or Mineral is so greedy to attract and flow
her Oeconomia is this: because, (provided you keep
it Dry and warm from the air,) it is an empty or
void corporified △, in the Shape of a fixt ☉, and is
the universal female of Nature, ever desirous and
greedy to attract or to be filled with the Spiritual
incorporeal ☉, with aereal acid, and Lunar humidity,
and having filled itself by repeated attractions and
evaporations it is converted into genuine ☉, which again
contains that same △ in a volatile State, as it did in
the Magnet in a corporified State of fixt alcali. Therefore
the fixt alcali is a Magnet and universal Dissolvent
to separate △ or ♀ from every Concrete; and so said Count de
Chasac: /
/see my Remarks on de la Brie. /

p: 100. confirms that I am right in explaining Lindsays.
" the practice of the first work is, to reduce into ∇
/: butyr: / that body /: ♄♃♂ :/ which is our Stone, and
" that is the most secret point of our mysteries
" this ∇ /: viscous ∇ or butyr: :/ must be vivified
" and fertilized by an astral seed /: by the celestial
Influences of ☉ and ☽ :/ and by a celestial —, wherein
resides the whole Efficacy of the physical Tincture.
" the ∇ is the body and the soul of our Subject.
/: both contained in the ☿ vitæ in the butyr: :/ and the
" astral seed is the Spirit of it. /: he means the vital
principle of it :/
p: 104 is worthy of Notice.
" observe that △ separates at first the heterogeneous
" parts and conjoins the homogenious parts of our Stone.
/: △ separates the pure, semi-metallic, reguline, mercurial
interal Sulphureous principles from ♂ and ♄ in the ☿
in the wind furnace :/
" that the secret △ produces afterwards the same Effect
/: the secret △ is the concentrated aura of Sca ☉, or of ☽
or of both, of your Sublime after Rosenstein, con-
tained in the ☿ corrosive :/
/: the secret △ is in ☽, ☉, ♀, ☿, and in all concentrated
auras, Why? because Every ☿ is a dilated △.
The father of this secret △ is the Solar Light, or invi-
sible, omnipresent △ manifested in Light, Heat and △
i.e. the Celestial Nymph veneus. The wife or
better Husband of the Stone :/ Perseus :/
" the secret △ introduces into the matter /: ☿ vitæ /: ♄♃ :/
a fiery spirit /: the concentrated ☉ of ☉ in the ☿, or
the concentrated ☉ of ☽ in the ∇, by {Rosenstein sibi-
natio of ☿ :/ {and Urbigerus

which (fiery Spirit) opens centrally the Secret gate, which subtilises and sublimes the grosse parts of ☿ vitæ, i.e. subtilised volatilised ☿ / separating them from there that are terrestrial and adustible. / from the black antimonial ☉, and revivified ☿, when you distil the butyrum /

" the solution, which is afterwards made by the addition of the astral quint Essence / Sun and moon / which animates the Stone / and animates all nature: makes a third depuration of it, and NB: (distillation (interfaction and) completes it entirely.

/ this is a demonstration, that I comprehend Ludovicus as well as urbigius; after attenuation and Liquefaction of the butyr: after the whole has been universalised or retrogradated, the liquified magnetised butyr: must be permitted and pulsified, in a very gentle warmth, in a close shut vessel, very roomy.

During this putrefaction the volatil Spirit or universal ☿ is separated from the phlegma.

Now as this volatil, fiery philosophical Spirit of wine will and must stand at the Top / the phlegma or ▽ will stand below, and that phlegma unable to feed the ponderous ▽ or ☿ vitæ, or that containing the mercurial internal ☿ of ☉ and ☾, that ▽ must be ~~pran~~ precipitated and sink to the bottom in a slimy ▽. Then you begin to distil and separate by a most gentle heat, well luted, highly volatile Spirit

1/ your ~~Mercurius Sophicum simply~~ and ~~all~~ the phlegma from the ▽. (which Ludovicus distills both at once, and calls it ▽.

2/ ^ and his butyr: remains behind.

3/ Then dry your ▽ or ☿ vitæ, and extract it with ☿ simply ^ and you get Mercurius duplex or Mercurius animatus.

4/ Calcine the empty white ▽, in a luted ☖, and extract the corporified Δ as a fixt ☉ with your

your Mercurius Simplex, according to Urbigerus.
now you have {Eudoxus his & Simplex is the remaining Glutes or butyr. of Sulph. depleg. matter
1/ fomes ☉, basis, Rest, principle of fixation
fixt ☉, metallic alcali. ——— ☿
2/ Mercurius Duplex animatus. ——— △.
3/ Mercurius Simplex — Light, vital △.
now follow Urbigerus or other philosophers
mentioned in Digby, there are many ways, even
in this one proces. (by Imbibitions)
Urbigerus fixes gradually his Mercurius Simplex
upon his clarified ☿ i.e. fixt ☉ metallorum ☿ & ☽.
until his ☿ now fully saturated with Light
or vital △, melts easily without fuming, and
he has obtained obtained ☽ natura albam
indeterminated, the White Medicine, Tinctura alba,
corporified Light and vital △; i.e. fixt Light;
Urim.
This he imbibes, saturates and fixes with △, i.e.
with his Mercurius Duplex animatus cum auro
sive Sulphure Sophico, until that ~~clear~~ becomes
Red, fixt and pure without fuming; and
now he has the Red Sulphur naturæ, the Red
universal indeterminate Tincture, i.e. concentrated
Light manifested in corporified △. Thumim —
altho' in this Thumim lays concealed the Urim,
for which reason Moses calls it Urim and Thumim
i.e. perfected or corporified Light and △.
This is a noble and clean way, but it is
not absolutely necessary to separate the Elements,
altho' the phlegma must absolutely be separated,
before Conjunction, in any work.

otherwise you may unite the ☿, clarified, i.e. the fixed & metallorum with ☿ Simplex, digest and putrify and carry it to the perfect White.

Then add the ☿ Duplex animatus and ~~coring~~ carry it to the perfect Red.

or from the very beginning you may unite the fixed & with ☿ Simplex and duplex and you will obtain the White and the Red, by one process.

but the perfected white ℞. must be multiplied with the ☿ Simplex, without Doubt.

and the perfected Red ℞. must be multiplied with ☿ Duplex; therefore it is prudent to work with 2, 4 or 6 glasses at one, but let each glass have no more than 2 Inches in Diam: in the Globe, with a neck 5 or 6 Inches long, and a glass stopper.

The last determinate in the ☾ is to vibrify ☽ by the white Sulphur of nature, but ☉ by the Red ℞. but after this vibrifiantes, being no longer soluble in S.V.R. it is no medicine for the perfect body, but only for such bodies as are soluble in the △, i.e. metals; it must be multiplied whilst it is universal undetermined, i.e. ☿ Natura alburn & rubrum.

The projection upon ☉ is a multiplicative in quantity but not in quality. The first is a multiplicative in quality and weight.

consult for confirmation p: 106. 111, 119, 121, 124, 126, 27. 126, ☿ when by distilling we draw the water, which ☿ is the soul and the spirit, the body remains in the ☿ bottom of the vessel, like a dead, black, and dreggy ☿, which nevertheless is not to be despised.

from page 127. appears the mode of operating of Eudoxus
to condense ~~rob separate~~ the Elements.

" The Sons of Science ought not to be ignorant, that
" the fire and the ☿ are hidden in the Centre of the ☿,
" and that you must wash it exactly with its Spirit,
/: with the ☿ Simplex :/ to extract out of it the Color,
" the ☉ ☽ θ, which is the blood of our Stone.

" This is the special mystery of this operation,
" which is not accomplished, till after a convenient
" Digestion /: putrefactionis :/ and a slow distillation & phlegma,
/: NB: Eudoxus, having distilled off the most volatile spirit of Simplex,
and afterwards, the remaining butyr: he dried the ☿, and extracted
☿ and θ at once, without calcining his ☿, with his depleby of the Glutes, / remaining glutes.

p: 128. confirms the Imbibition.

p: 130. by this it appears, that Eudoxus has not
universalized the whole liquified butyr:, as he
says here, that the ▽ and the phlegma ascends first,
" the oily substance, in which the Efficacy of our ▽ /: Sophia
" consists, comes the last, like the distillation of vinegar.
/: this will and must be the Case, when a great
part of the butyr: remains oily or viscous, see
Digby: in this Case the phlegma will go over first,
and an oyly butyr: will come over last, which is his Sophia Sect.
" it is this middle Substance, says Eudoxus, between
" ▽ and ☿, which is the generative of the philosophical
" Child and does the office of the Male.

/: this however, i.e. the just pure volatile, does not compound yet: Digby
tells us that the ▽ of paradise does not differ from
the remaining glutes, only that the glutes is more
oily and concentrated: it seems however, that the glutes
Eudoxus has used this remaining butyr:, which
Norigerus converts totally into Mercurius Simplex,
or volatilized principle: but Eudoxus does not.
/: Mr Hand follows Eudoxus :/

133. ~~43~~

all this mystery is but the Extraction of the fixt ☿ of our Compound, in which the whole Energy of our ☿ consists. The water which ascends by distillation, carries up with it, a part of this fiery ☿.

The affusion of the ▽ (upon) the body: ☽, ☿ vitae: reiterated many times, impregnates, fattens and fertilizes our ☿, and makes it fit to be fixt, which is the End of the Second work.

: as Eudoxus has by no means universalized his butyr: totally, i.e. he has not attracted long enough to universalize the + in the butyr:, as Ubiquus does, (who says that the corrosive, poisonous, ugly quality must be taken away, i.e. that the ▽ of the corrosive butyr: must be universalized,) therefore Eudoxus his liquified butyr: as the most gross remains below, and the most volatil principle and the attracted Lunar ▽ floats at the Top.

Therefore after putrefaction, when Eudoxus distils, the phlegma or ▽: not having attracted long enough to volatilize the whole: ascends first, and the gluten remains behind. vide Diph:

nevertheless during putrefaction, the ☽ has (itself) separated, and remains below.

This is ☿ vitae or ☿☿☿ containing ☿ and ☉ of ☾ and ☽; this ☽ he dries, it does not appear that he calcines it, nor must he calcine it, otherwise he would destroy the tender mercurial ☿ in the ☿☿☿.

Therefore he cohobates his remaining dephlegmated gluten or butyr: upon his dried ☽, and distils: per ▽: volatil the fixt ☉ and ☿: combined: is volatilized and distilled over, whereby the water or gluten is thickened; by these repeated Cohobations he obtains a mercurius animatus triplex, containing

p: 134. This whole page is about the dissilations and Cohobations of the glutes, i.e. after Syphilis matis, upon the deitt ☿, the whole with Paracelsus and Basilius Valentinus; thus you will have in one Extract, or the juice of the Vine, of the wine i.e. all the good spirit remains in the ☿, he extracts volatilizes and distills over in several Cohobations, and then he says: you will poße; the true ☿ of life, i.e. the Sophic animated ☿, ☽ and ☉; volatilized; is a liquid form. and I tell you know, says Ludoxus, the more you rectify it, the more you work upon it, the more penetrating and virtue it will acquire. he add. they call it a Sulphureous substance, a balm, a gum, the viscous humidity, and the most sharp vinegar of the Philosophers. its exuberant pontricity is the true Character of its virtue.

135. There happens in its dissilation, the same thing which happens in the dissilation of Wine Vinegar. the phlegma and the ☿ rise first, the Sulphureous and Saline parts ascend the last.

NB: separate the phlegma from the ☿. what he calls here the ☿ is the volatile attracted, which comes over like S.V. the phlegma follows and is rejected. The ☿ or volatil principle is the ☽, simple, unite the ☿ and the △ together, says Ludoxus, this again agrees with Urbegius, Ludoxus calls the glutes the ☿ or ☽ duplex, which I believe he means; however he says unite the ☽ with the ☽ the glutes with the ☽; This he has taught us by his Cohobations and distillations, whereby he also volatilizes the ☉ and ☽, and the light empty ☿ must of course remain behind in the ☷.

p: 136 Here he explains himself pretty intelligably: the Lunaria i.e. the Volatile ☿ of Wine (Philosophical) (vide Urbigenius) which comes before the phlegm, is the white ☿ i.e. the ☿ simplex. Then comes the phlegm. the sharp vinegar i.e. the remaining gluten is the red ☿ duplex when animated with its own ☿ or ☉

p: 137 Here he explains Sendivogius coupling ☉ with the caliter 11 times, but I think erroneously, unless Sendivogius meant to hint that 11 parts of butter could radically destroy & putrify 1 part of ☉

p: 138 " It is the water of Life of the Wise /: Diana constantia
" calls it so: / the water of Diana, the great Lunaria,
" the water of argent vive, it is our mercury, our incom-
" bustible oil which in the cold is congealed like Ice,
" and is melted with heat like butter. /: Butyr: ☿ :/

139. /: by the 2 last Lines, the butyr: or ☿ duplex is to be understood, the gluten, which by repeated Coho-bations and distillations has volatilized its own spt ☉ and ☿ contained in the ☿ or ☿ vita; therefore this Liquor must of necessity congeal in the cold and liquify in a gentle heat; but Urbigenius works by a different process, his recht: ☿ simplex and ☿ duplex do not congeal like a butyr:, because he keeps his spt ☉ out of the calcined ☿ separate by it self, for Imbibition.

139. however Endoxus will have it, that this butyr: or ☿ duplex (which now has been thickened by having received its own volatilized ☉) is the clear fountain of Count Trevisan, which I cannot believe, except the Count deceives everywhere. It is the great alcahest, which radically dissolves the metals: this I truly believe: / and is inseparably united to the dissolved metals: this I believe also, and is frequently mentioned by Mons: Snyder: /

p:144. " convert, separate and purify the Elements as I have
" taught you, and you will possess the true ☿ of the philoso=
" phors, which will give you the pip. ☿, and the universal
" Medicine.

This confirms his distillations and Cohobations, i.e. after having magnified and liquified the butyr:, he sets it in a gentle Digestion and putrefies it, until it is black and in real fermentation, during which time it must depose its ☿, or ☿ vitae, which according to Ludovicus Nicholas and not the Crude ☿, as Urbigenus and others do, and therefore does not animate his butyr: before magnetisation; his butyr: is clear and transparent like ☽: contains nevertheless all what is necessary for the work;

Digby tells you the same in several places.

Thus he distills off with a very gentle heat, not exceeding the heat of one's hand, Says Digby, the phlegma or ☽ which here comes first, and contains the attracted most volatil aereal &, which he seems not to notice; when this is gone he is obliged to increase his heat and the remaining mineral gluten: not totally unvolatilized, as Urbigenus teaches: comes over in a vapour, or in oily veins, and as it has been decomposed by putrefaction and fermentative inward motion, a black and dreggy ☿ remains behind in the R. p:127. Herm: Tr:;

This ☿ or foul ☿ vitae he dries gently and cohobates upon it and distils it so often from it until ☿ and ☿ united has been attracted, volatilized and distilled over, so that his butyr: begins to thicken and lastly there remains but a few light faces behind, which are rejected.

This butyr: now contains ☾, ☿ and ☉ volatilized, and it seems that he digests part of this per se,

~~est~~. until it becomes Black, White and Red —
and with the rescated animated ☿ dupley he multiplies
the Red universal Tincture or Sulphur nature rubicem.
you see that this method differs from that of Urbigius
who was the greatest philosopher of the Two, and is more
fundamental than Ludagius.

46. + if you Know our Stone /: ♄♃♂☉ :/ the only matter of our
+ Stone /: the ♄ and of ☿, by means of ☉ :/ and if you have the
+ understanding of our Δ, which is both Secret and natural;
/: the ~~natural~~ Δ is the Solar Light and Lunar ☿. the Secret Δ
is the concentrated ☿ contained in the ☿☉, which carries
the ♄ or ☿ vitæ over and by degrees /: by putrifaction and
fermentation Separates and volatilises and retrogradates
it. ~~or if you like, you may reverse it, as both are~~
~~Secret and natural at the same time~~ :/
if you Know these things, you have the ~~Secret~~ of Keys
of the art, says Ludagius, and so says Monte Snijder.
and you can calcine our Stone, by a philosophical
+ Calcination what is purely natural.
/: i.e. in humido, by ~~Secret~~ and Dar attraction, digestion, fermentation
and Distillations and Cohobations :/ until all the Sap! ☉
and containing Δ is come over, and has thickened the butyr :/
46. + you will find that this philosoph: Calcination
+ which Sublimes and distils the Stone /: ☿ vitæ :/ in
+ calcineing it /: in humido :/ much augments its humidity.
+ the reason is, that the igneous Spirit of the Natural
+ Δ, is corporified in the Substances, which are analogous
+ to it.
/: the igneous ☉ of the natural Δ, the attracted Light
and Δ ☿ incorporeal ☉ :/
/: you will observe here that the Secret Δ is in the ☿☉.
but the natural Δ is the Solar Light and Dar ☿.
~~Therefore you must reverse my above Explanation~~,
~~and call it the same thing~~ :/

Divs Sical ardens S. * * *
Sau - ni - ers.

J i u ar ens
1, 5, 3, 2, 7, 6, 4, 8,

Sauniers — his name was Jean Sauniers
he lived in the 15th Century.

Gabriel de Castaigne a french franciscan monck speaks of him, and relates that a noble Lady in Dauphine in France, whose father Confessor he was, elaborated Jean Sauniers proofs and succeeded in the very first attempt. Gabriel de Castaigne is seldom met with, it is perhaps one of the scarcest old books in France however he lacks no more, than we know already, and what we have here in the hermetic Triumph.

The antient was of the Knights is a very old Treatise in germen, which I have, and is wonderfully scarce, and is very well translated here, and is the foundation of Eudoxus his Hints and Explications to pyroptilia.

Gabriel de Castaigne was also Confessor to Louis XI. and his physician, allthó a franciscan Monck.

J. B:

finis. 1804. Sept:

* Gabriel de Castaigne — "Les oeuvres hermetique" 4 livres 8vo paris 1681

[illegible]

a Thought of Dr. B: concerning Platina.

I conceive the platina to be not a Metal, but a Metallic Abortus, which was intended to become ☉, but by some accidental Cause the Stubborn nature of ♂ has been centrally intermixt during its formation, in stead of fixing the pure ☉ar ☿ into ☉. The want of pure ☿, and the unflexible, terrestrial, highly fixt, martial ♄ renders platina so stubborn and intractable in the △.

☿ causes malleability and fusibility; the more a Metal possesses ☿, the softer and more malleable it is: vice versa the less ☿ the more stubborn as we see in ♂, the first in ♄. ☿ also gives Wgt. to all metallic productions, from thence the great Wgt. of the platina, therefore I say that platina is a fixt ☉ar ☿ corrupted and rendered still more compact by the Central mixture of a fixt ♄ of ♂, during its Coagulation which makes it a Metallic abortus, because it is neither ☉ nor ☾, much less could it be ☽.

Now we know that ♄ is the Devourer or Destroyer of all the Metals, except the Radical Humidity of ☉ and ☽, which does resist it, and is amended thereby. Sendivogius.

It is therefore extremely probable that Platina can be converted into ☉, and its ☰, without the A. P., and perhaps, by continuing the same Operations, into an over fixt ☉, which would transmute ☿ into ☉.

Proceß

Process with the platina

Take finely powdered and sifted platina — ore 1 ℥, mix it with 6 ℥ finely powdered and sifted crude ♄, project this gradually into a Red hot ▽, having warmed the powders; then cover the ▽, and let it melt in a bright heat for ½ an hour, but mind that it flows thinly like a Metallic ▽ and boils in the ▽, which must be covered with 2 or 3 large Charcoals. Then fulminate it gradually with perfectly dry and warmed purified ♁, about ½ dr ℥ at a time, waiting until the fulmen is over, then project a 2d. dose, and so proceed until the ♁ has consumed the external adustible ☿ of the ♄ and of the platina partly. This will take about 3 or 4 ℥ of ♁.

In the mean time the external ☿ of ♄ does forcibly attack the ♂ in the platina, for which reason I have taken 6 parts of ♄ and required an intense heat before fulmination. That ☿ will separate those ♄ particles with which it will unite and ascend to the Superficies of the flowing matter, being the lightest, where the fulmen & the Electric Δ in the ♁ must consume it, whilst the Char ☿ in the platina resists the ♄, and must be gradually amended thereby.

When the ♁ ceases to act on the matter, finding no more to devour, cease projecting of ♁, shut your ▽, and raise a quick heat, to make the matter flow thinly for ½ an hour, and when it flows like ▽, pour it quickly into a much heated oiled, cast-iron Cone. ⏚. Let it cool gradually. You will find the platina combined with the ☿ of ♄ in the bottom, which separate by a blow of the hammer from the blue black or greenish black upper Scoria.

2°. Ponder this ☿ grosly, weigh it and add again 6 parts of Crude ♄, melt in a strong heat for ½ an hour, fulminate, as long as the ♁ will act upon the matter, when it has ceased consuming, as the matter approaches purity and the ♁ nature, cease projecting, let it flow thinly again, and whilst it flows like ▽, that moment pour it out into your heated oiled Cone, and when cold beat the ☿ from the

again and
the scoria, which will no longer be black, but greenish.
repeat this operation of melting your coarsely powdered Mn
a third time
with 6 parts powdered ☿, let it flow thinly for ½ an hour,
then fulminate as before; and pour it very thin flowing
into the heated oiled Cone.

Treat the Mn off from the Green scoria; pound the Mn in your
clean ☿ mortar and melt it per ☉, without ☿, and ful-
minate it as before, until the fulmen ceases, for want of
☿, and lips and lips ☾ will now be required.

Repeat this melting of the Mn per ☉, and fulminating
it with ☾ a second and third time, until the ☾ will
fulminate no longer but converts part of the new pure
platina and antimonial Mn into ☾ coloured scoria.
Separate this ☾ coloured scoria when cold.

I expect this platina Cake at the bottom, if you eva-
porate the Mn from it in a Red hot ▽, to remain very
pure, perfectly soft, ductile and malleable.

further procedure.

beat your Mine massa into a Coarse ☿, what is brittle
if the platina Cake is soft, put that to the Mn, if brittle
yet, on account of the Mine antimonial particles intermixed
with it, not having yet been melted per ☉, the same as
happenes, when ☾ is refined by ☿, then powder it with the
rest. weigh the whole and call it one part, if it will
powder finely, do so, as it is better; mix this one part with
6 parts of Mosht Snyders fulmen, and project this powder
gradually, a Tea Spoonful each time into a Red hot ▽, until
the whole quantity has been fulminated waiting each time,
then let it melt thinly for 20 minutes; I do not think
that there will be any flash of lightning here.
Then let it cool and powder it, and you will have
a scarlet ☿, if this happens so, as I hope it will, it will
certainly become ☾ in due time.

Wash the generated alcali from the red ☿, with hot ▽.

day the Red ☿ (if any of the platina is found to be metallic and ductile, it must yield during the succeeding operations:) take of this red ☿ 1 part which mix at present not with crude ♄, but with 3 parts of ♃♃♂ & the ♀ of ♂ and ♄, which are both fusible; and melt these together for 20 minutes, so that they flow not pappy, but thinly. Let it cool and powder the black massa.

Of this ☿ 1 part mix again with 6 parts of fulmen, and proceed it as before, a Teaspoonful each time, into a Redhot Crucible. Then make it flow thinly for 20 minutes and let it cool. powder the massa and wash the alcali from it, and take notice, whether the ☿ improves in the Colour, from Scarlet into ♀♀ and Crimson.

The Scarlet ☿ mix again with 3 parts of ♃♃♂, and unite them again in the Δ, when cooled, notice whether the black ☿ improves from blackness into brown and yellow — or Redness by Degrees? This is a good Sign. The obtained ☿ 1 part mix again with 6 parts of fulmen, and proceed as before, wash the alcali from it and repeat these Operations carefully, until the Red ☿ improves in Redness, and the black ☿ in yellowness, which operations must probably be repeated 11 or 12 Times, until when you melt the Red ☿ with 3 parts of fresh ♃♃♂ into a massa, a Solar ♃ will settle at the bottom, whilst it cools, which I expect will take place, when the black ☿ has lost its blackness and is become yellow or orange, more and more ♃ will settle, until the whole quantity of platina first employed falls and settles as a ductile metallic Caro ♃, which upon melting with Borax 3 p: of 6: to 1 of ☉, can be nothing else but pure ☉, or I am very much mistaken, because, was the Spiritual and corporeal ☿ separated from the platina and its ♀ augmented and tinged by another Solar ♀: which is here the Case: the ♀ of ♂ & ♄: no other metal but pure ☉ can be generated.

Recollect what has happened to me, evaporating Nitre

of Mist, when there remaind a Small Globule of pure ☉, weighing 7/8 grains, yet in my possession.

In the room of melting your ☉ar Mt into malleable ☉ with borax, powder it whilst it is yet somewhat brittle melt it with 3 parts of fresh Mist into a black masse, and fulminate it with 6 parts of the fulmen, and follow Helia's process in this Msc: and I believe the same dry Tincture must be produced at Last. I may be wrong, but it seems rational to me, because if platina can be purified, maturated and converted into ☉, that ☉ can also converted into a plus quam perfect, over tinged Red ☉, which again will become common ☉ in ☿, ☽, ♄ and ♃, with some 100 pr Cent to Increase.

1 ℥ of platina cost	£	5	—
☿ and Mist Say	"	1	10 —
Charcoal	"	—	12 —
fulmen	"	—	3 —
☉	"	—	6 —
Expence	£	2	16 deduct

from produce, if?

1 ℥ of ☉	"	4	4 this
	£	1	8

whilst L. 1 " 8 — is earned

4 ℥ may be worked as easy	£	16	16 —
Expences	"	4	—
overplus.	£	12	16

the greatest Epence would be the Mist.

It can certainly be done in 2 or 3 weeks. J. B.
Experience would teach abbreviations.

Substance of a Conversation which
Mr B. had with Mr Ford 8th April 1805.

I shall here relate (says Mr B) the substance of a conversation which I had yesterday with Mr Ford respecting the work with the Battyeum. He seems to be well founded in his theory, more so than Mr H. and his theory has been confirmed to him by a well conducted and judicious practice on a small scale

1 He works with very small tubulated glass retorts, not bigger than a hens Egg. With two such retorts, buried in sand laid in an iron

pan

from, on the common coal fire in his bath stove he can obtain from each four ounces of the butter; that is eight ounces by one operation from the two reports. He never troubles himself with more than one operation on the same day.

He says he never wishes to prosecute at one time more than 2 libs of the butyrum; that whoever may attempt to execute the work on too large a scale will never bring it to perfection; and that, because of the great length of time which Nature requires to perfect a large quantity. On a moderate scale it may be done in a comparatively short time

Mr. F. also says that the butyrum is not perfect untill there remains no caput mortuum: all must be brought over gradually. He uses Alk & & and good pure ☿r corrosive ā ā, for this reason:

(: he

(: he knows that equal parts of ☿ and ☽ cannot conquer the whole quantity of ☽, but he adds gradually a little more Sublimate to the remaining ☽, until the whole is brought over :) and by this method, he finds out the proportion that nature requires.

/: I say, that 1½ ℥ of ☿ is able to dissolve and bring over 1 ℥ of ☽ &c, for which reason I have given you that proportion for the Works of Pontanus. S. B. :/

He reduces his Body: by cohobating ☿ on the ☉, until it is, whilst hot and fluid, like a pure chrystalline V. If that V, as it cools crystallizes or shoots into Tables, Squares, Triangles &c with all the glorious Colours of the Rainbow, as I have often observed it with pleasure in Marylebone: It is then an animated Butter: or Sophic ☿, animated by the Secret △, the ☿ of Sea ☉, and the 2 mercuries of ☿ and ☽, says Mr. Ford, and wants no further attraction from the △; as it now possesses all what it is in need of.

The ☿ is the Secret △, which contains the 2 Doves of Diana, i.e. the ☿ of Sea ☉ and the ☿ Sublimed together, applied by the art of the Nymph Venus. /: Venus born of the froth of the Sea :/ says Ovidius, i.e. Sea ☉, its concentrated ☿. /: the universal Mercurial Key, says Mynsicht :/

Mr. F. says if you work with vulgar ☉ according to Artephius, that Author has candidly mentioned a necessary Ingredient /: Crude ☓ :/ you ought to make a philosophical Vr, by Sublimint your ☿: once more with Crude ☓, into a Sal alembrot.

/: this process is nicely shewn and explained in Dr. Hempe's Mineralogy, London a thin folio Tract Tract, become very scarce :/ It was likewise used by Paracelsus who called it Sal alembrot, Salz vor allen Brodt Salt preserving Bread for all, :/

of such a ☿ united and Sublimed with ☓ crudum, and 4 times Distill your Body: and you get the true philo-

philosophical ☿, that does immediately attack ☉ and dissolves it kindly, even without the help of external heat, and as soon as Solution is completed, assisted by kind and gentle Heat, it says, Coagulation commences instantaneously.

M: ☿. Said: Artephius has named the Subject, Sal ammoniac, which when Sublimed with ☿, such a Sal alembrot and ☌ 8ter containing the 2 mercuries, united by the Doves of Diana in the Scient ♎, or ☿ of Sca ☉ now form the true Butyr or philosoph: ☿, for the Central Solution of ☉.

this butyr: you must rectify until nothing remains but some few light grey ashes, and your butyr: must be perfectly transparent, like Rock ☈, you have in this the philosophers Scient ♎, and all what is necessary for your work.

he says: You do not want attraction, because you must allready some phlegma, which you must afterwards separate again, which obliges you to separate the Elements, which you must rejoin, all unnecessary Labours, as phlegma cannot be coagulated nor fixt. add the ferment ☉ and your Work is complete, for Digestion; your heat must certainly be Strong enough to keep your butyr: constantly in a fluid State with the dissolved ☉.

If your ☉ is kindly dissolved in this truly animated butyr: or philosoph: aqua Regia, Coagulation must absolutely follow and in a Short time he believes, if your quantity is not too great, out of reason.

he says it is astonishing what a Small gentle Heat does keep the butyr: constantly fluid, and that heat he thinks is the right Degree, which nature requires.

v: Ford is of Opinion, that without adding the Solar ferment the work cannot be so well done; ☉ for the White and Red, but ☽ for the white alone; but the ☽ does not require a Sal alembrot, nor ☌ ☈. in the butyrum, which is only necessary for ☉. Crux Luna is the ☌ 8ter; the Scient or philosophers ♎, which burns within the Glass is the concentrated + of Sca ☉ in the ☿, which contains the 2 Doves of Diana, i.e. the ☿ and the Sublimed ☿, and this is all

M: Short says the Student in Physic must contain the Work within himself.

totally, and says there is no other Mouth but in her ancestor Sophus & vice, versâ with D for the Whirk, and with O for the Hydr. R.

He condescends to show me his Laboratory, and all what I saw there, glasses and dispersing furnace, I would not give 20 Th: for.

he has been constantly at work these 12 years, and has effected nothing, and I owe him 12 years more and he will be as far as he is at present; because he has no Idea of Nature's operations — he had 2 Egg glasses in digestion, for the Whirk work to be putrified and regenerated, and he called to help Joseph. The Sand was so hot, that I could not bear my hand on it. It was very sad to see many curious animals in the Sand — I observed his two glasses, closed while, and were covered the whole week, up to the glass stopper with a vein mat. Whirk sublimed &, in the Cabinet. I said nothing, but wished him joy at success!

M: Th: says the Work with the bitter is the humid way of Mr Stephens, Flamel &c
The Work with the same Ingred: before you divide them into a bitye; unite Earth &, & the Dry way; I observe here the harmony between his Ideas and mine, concerning Pontanus /
the Nymph Venus born from the froth of the Sea, as Ovidius has expressed himself, is Sea &.
the Mist, not cinder, is the Right Subject.

Finis.

9 April 1805

Mr. S. from a Series applications and [illegible] Study of the Osteopathic
of 30 years and Some Experience, is convinced that the L. Ch. depends on the
basis. Make a rich umbrous Color of C for the Red and a White umbrous of
of D for the White Re, by means of a thoroughly animated Antlyst of M&O
and Cin, Secret Δ.

When you distil your Antlyst nothing must be left behind, save a fine grey
Liffl ashes, which can by no art be induced to a metallic Substance, as for
Mr. S. has observed a Liffl of in the C, then also containing a Liffl of
of your Distille the first Antlyst off to perfect dryness, you then can get no more
out of the Black C; but before the remainder is quite to dryness, the Menam,
get Eucaid Moish, he adds a little more Gr, dissolves again and more
of the Liqu. Calf is carried over, and in this method adding a little more
often Gr is Cenus. he volatilizes the whole, so that only a few Liffl
ashes remain behind. Then he rectifies his Antlyst per Se and he more
you would upon Le or receive it, the clearer and purer it becomes — Dr. S.
has also observed, that after many rectifications, the evaporated Antlyst
grows as hard as a stone, and attracts Liffl or no Particle of Moisture

centers, they are the keeniest, and will scarcely abscond at all yet become more and more pliable. So that the glass Standard on the Rod of the stove will keep for so highly rectified Sulphur melted, whilst it is yet so extremely pliable after the point is bulleted. Then in Coils a highly rectified Nitre made Sulphur: Anon also to be over. Pick up ☉ ☉ ☉

which is the Alk, the Ammon, & D acid common D, which is a mule
for Dom traps is to pass 6 pr. Alk[t] with 1 grain of C and a ~~drop~~ pr. of Ex
may D Ether.

For the Ammon way is to a Mixture a little ammoniat-butyl, or in you
take a C alcoholic of Ammon dissolve in volatiline C, and carry the C table
acid; Ether pr. pr. &c. with a 1/10 pr. of green C, produces a Ex.
in red with the Red solut ~~drop~~, until it is perpetly kept D Ammon

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9.99. Glauber although not wrong in his own way, as he obtaines the concentrated marine ♄. by making a Luna cornea, because although, you wash your D (corroa 150 times, you cannot separate the concentrated Saline ♄ from the D, and thus gives you the Secret Δ, in making glauber Butyr. besides Luna cornea is positively a Semi-volatilized Silver, as ☾ treated with ☿ alembrot is a Semi volatilized ☾, or Sol communis, which learned von Lowenshen has demonstrated, Thus you see the use of a butyr: made of ☿ alembrot, &c. with ☿✕ if you work with ☾, and perhaps it is not without weighty reasons that Artephius has added the ☿✕ also made use of such a ☿ alembrot, or butyr: of ☿ alembr: & ♀.

Glauber has so far mistaken Artephius, by joining 2 Malis, ☾ and D, not knowing that the philosophers Moon is the ♎ ♄ bright like copelled ♑.

A Mr. F. butyr: animated by its own pure ☿ and ♃ of ☉ will not carry over every grain of your ☾, Depend on it it will be necessary to make the ☿ alembrot by adding ☿✕.

Such a ☿ alembr: is put for the very way of Pontanus and Bloomfield, and such a butyr: made of ☿ alembr: may they certainly serve for the humid way, and by encreating or multiplying the perfect Res Sulphurea Patriæ indestructibilem. Depend on this.

If you distil a Red animated Solar butyr:, brewing all the ☾ over, p: D, you may add a 1/10 part of pure ☾ or a Caly of ☾, as a Spiritual fomentation in principio, digest and putrefy per viam humidam, then, thus ☿ fixed, you must

absolutely incrate with your red animated Sophic
& Duplex, this is beyond any Doubt.

after at least 3 such multiplications or more,
if the Red indetermenated & Natura or L. P. melts
like wax, without fuming, it is certainly perfect
and Soluble in R. S. V. G: not of Mall: / for making
the Deep Ruby Red G: P. or aurum potabile.
no more is necessary, then to digrate, putrify,
fix and multiply or incrate.

Last kindly to ferment or determinate with fine ☉
in the ☿, and extend with purified ☿, as the Medium
conjungendi, to make the Med go 10 times further
than without ☿.

Bloomfield does the whole work in 4 Months
time, putrifaction does last 40 d^ys, he obtains the
white Sulphur Natura from ☾ in 40 d^ys more,
and the Red Rp. or universal Sulph: Natura in
40 d^ys more, which is a 120 d^ys or 4 Months.

Bloomfield / in ashmole / has worked by the
dry way, like pontanus, nevertheless the Red Solar
& Duplex or animates should be made for Incre-
ration or Multiplication of the perfect Red Rp.
whilst the ☿ Simplex made by volatilising fine
D, should be used for inverting and not Mul-
tiplying the first White Sulphur or Rp, obtain
these Tinctures which way you may.

I. B.

#

a valuable Confirmation of Truth, concerning the work with ☿☌☉ and ♀r; Whither this is a Subtilty of Sir Robert Boyle to convey Truth to an attentive Will informed Reader, or whither He only related the Truth and knew no more about it? I can not tell; but let it suffice and be a strong proof for us, that the process itself is a Reality

R. Boyle's Scepical Chymist; Oxford 1680. 8°

p. 220.

" and this may perhaps be somewhat illustrated, by reflecting upon what happens in some Chymical preparations of those medicines, which They call Bezoardicums. I: in Bate's Dispensary you will find Bezoardicum Solare, Lunare, Martiale, Joviale &c which are Things that confirm Truth:/

They take ☉ and ☽, which may be looked upon as prima mista /: prima or rather proxima Materia Metallorum, because prima i.e. remota Materia is a Vapour :/ of these two they compound a ☿☌☽ sillatus, and to this They add, according to Their Intention, either ☉ or ☽, which makes with it a new and further Composition.

To this, They add ♀r /: the Secret △ :/ which is itself a decompound Body, consisting of Common ♀ and diverse Salts, united by sublimation into a Crystalline Substance, and from this ♀r and the other metallic mixtures they distil a Liquor /: a butyrum :/ which may be allowed to be of a yet more compounded Nature.

If it be true as Chemists affirm, that by this art some of the ☉ or ☽ mixed with the ☿☌☽ may be carried over the Helm with it, by the ♀r, as indeed a skilful and candid person complained to me a while since,

that

that an experienced friend of his and mine, having by such a method brought over a great deal of ☉, in hopes to do something further with it, which might be gainful to him, has not only missed of his aim; but /: NB. :/ is unable to recover his volatilised ☉ out of the antimonial butter, wherewith it is strictly united.

/: M.r Ford has noticed this remarkable passage as well as me, " that Sir R. Boyle's friend was unable to recover his volatilised ☉ out of the antimonial butter, wherewith it is strictly united.

If Sir R. Boyle's friend had understood the philosophers a little better, he would have rejoiced at the loss of his ☉, and at the intimate union of his ☉ with the butter of ♁; if he had digested his volatilised i.e. Mercurialised ☉, it must have fermented by means of the Secret △, it must have died and putrified, and Nature alone hidden in the Secret △, assisted by external gentle heat, would have regenerated or resuscitated i.e. refixt the new born ☉ along with the homogenious Solvent, the very mother of ☉, into a Universal Tincture or universal Medicine primæ ordinis, which could have been further multiplied by repeated Imbibitions with the same Solvent, and by the same Secret △ or internal Agent, passing through reiterated Deaths and putrefactions, mercurialisations, Resurrections and Refixations constantly increasing in Subtilety and pusibility or penetration, must become the Genuine Elixir or L. P. or Sulphur Naturæ fixum indeterminatum; and what is this else but genuine fixt FIRE? lastly to be specificated with ☉ in the ☾, and with ☿ in a strong heat, and then to be projected on Metals.

S. 13:

Nota.

In the Conversation with M.r Eire, when he was at my house and drank Tea with us in Goldsmiths Alley 1665.

M.r E. thinks Artephius has not worked with C and D united, because C and D are two Males, we cannot joine Males together and expect a Generation.

I do think not, but Artephius makes use of the Mto as a Vessell Sperm, containing the 2 Mercuries C and D.

Whereas Artephius mentions Luna or Silver, M. E. says, he means the Mto,

but it appears in a number of places in Artephius his book, that he has used both C and D, united by fusion, which is also the Opinion of Glauber in his Prosecuta, and helps Artephius his use of the Mto besides, which contains the philosophers Luna, our Moon, says Sisley./

The M is the Woman/

had a Children agreed with the Gluten in Light and pearle, but not still with the Hermet. Triumph, but Artephius does not allow, and he Shuts his glass close. The Blood of Innocents in Diamel, reparé in the Hermetical Triumph, means Mercurialized or Spiritualized C and D, by means of the Mto and the Secret Δ i.e. in the ♄ Distilled into a White Lunar ☾, butyrum, or Lunar Sophic ☿; and by means of ♄, Sublimed with ☋ into ☾ alembicat, and ☾, opened by the Mto, a Red Solar ☉ or Butirum, i.e. a Solar Sophic Mercurius Duplicatus can be obtained; this alone is enough for the White and Red universal Tincture.

but if you aim at the Lunar Tincture alone, the Lunar Sophic ☿ is sufficient, but for the Red, the Car ☿ is absolutely necessary.

I believe M.r E. is perfectly right/

The Truth is this, if Artephius has used D and C both, as D greatly facilitates the philosoph. Solution of C, he has obtained the Lunar and the Solar ☿ by one and the same process, and I believe he has done so. The same can be done by 2 distinct processes, now you see it clearly/

The Work of Pontanus according to Mr. Ford's Opinion partly confirmed by his own judicious Experience.

Mr. F. says: that Work is the dry Way, consisting of ☿☉☽ and ☉, by means of the Secret △, concealed in ♀ corrosive. Pontanus calls the ☿ a Crude Matter, saies Mr. F. and it is so, without the Secret △ which must purify it, causes a Reaction, Death, putrefaction and Regeneration. wherein the Corporeal ☉, here enclosed in it's own Nature (or ☽ ☿) must absolutely partake.

The proportion is ☿☉☽ 2 parts, fine ☉ 1 part, united by thin fusion, the black massa shibbly levigated; add to this 4 parts of the Secret △, i.e. ♀ corr: and this is the number of 7, the philosophical Sabbath, or take ☿☉☽ 3 parts, fine ☉ 1 part, and 4 parts of ♀, all finely levigated, and you have 8 parts, this proportion is best also. Shut your glass and digest in a gentle heat of 76 to 80 in the beginning, to stirr up only or to excite the Matter to a Reaction, and a black Fume will arise. (see Tumba Semsamidis)

now need not doubt says Mr. Ford, but it does ferment and putrefy almost immediately, for I have begun this, and having seen many Colours, I was obliged to give it up, being continually called from it.

It becomes a black matter like melted pitch, and passes through various, some very beautiful, Colours, and becomes Clear and white, but whilst it remains warm, it does not coagulate, although it may become fixt, on account of its wonderful fusibility, but when Cold, it becomes a White brittle massa, which can be powdered;

after white it becomes Red by continued Digestion, increasing the heat a little, but it remains a Red liquid

Liquid oil, whilst hot, but when cold, becomes a Red brittle massa, pulverisable, which is perfect, when it melts, without burning, and must be multiplied or inerated.
Mr. F. says it cannot become dry, whilst it continues hot, and a small heat keeps it fluid, because it is of such easy fusion and stands like an oil, but when cold it is a brittle massa, and this he says is the case with the Red as well as the White; and thus he thinks is the Dry Way of Pontanus, who separates nothing, as he says himself.
Pontanus unites the Sun ☉ with the Moon, or the Woman ☽ ☿ ☿ ♀ and adds the secret △ in the ♎ and digests until the whole substance is perfect and fixt.
Pontanus had his knowledge from Artephius, therefore followed him, having read and understood him; except that Artephius worked by the long humid way, but Pontanus by the short dry way. and Mr. Ford believes that it can be done in a very short time, probably in a few weeks, and sooner than we are aware off.

" its ashes " an expression used by Sendivogius quoted in the Hermetical Triumph, is the calcined ☉ melted by the ☿ ☿ ♀, which is the philosophical Calcination of ☉.
Mr. F. recommends to read the Tomb of Semiramis, and the Glutens in Digby.
His favourite authors are Artephius, Pontanus Flamel, Hermet: Triumph and the Glutens.

Finis.

increasing the rate. — liquid

I. H. S. V. M.

Lumen philoso: Chimicum.

oder

Ein Clares Liecht der Philosophischen Kunst, Der Chimischen Kunst, sogenant

gehöret vnder die Titul als der Autors Nami. per philotechneum Tironem a Christiano Kolis. an. 1613.

Das der Alte Hof Himmel stehet vnd gelaufft gemacht worden: Dieselb aber soll anjetzo sich als Gott zu Ehren will, der Alte in einer Eil offenbahret, Auch sonst gewiesen gezeigt haben, Das in der ganzen Welt, so lest in Kalten, als denen 10 Zeichen Landen allenthalben, zu allen Zeiten, zu tag vnd Nacht der durchtringe Mercurius philosophorum oder spiritus Mundi in gestalt eines Geistlichen göttlichen Feuers, stoffen gleichet, dessen einer Finger groß, der gantze Leib penetrirt oder durchdringet, Das zu der Winters Zeit, Das alle dein Ding steht in der gantzen Natur, als der durchtringe spiritus Mundi, oder Vniuersal Menstruum, Mumia, als spiritus Vitæ der Quinta Essentia des gantzen Leibes Macro, & Microcosmi, Das Wasser Hermetis, das tag vnd Nacht fleusset, das Man sinnet auff der Erden, Von der Erden zum Himmel, Himmel, Himmel,

* Contanuit Ventus in Ventre suo: Ignoscet ei, cui dimittat in quem Deus irascitur.

1. Capitel.

Das Der Spiritus Mundi sey, auß dem
an zu stehen ist, Wobey nicht
Und gros sey, Der nicht
ergestaltet ist in seiner
Form.

Dan da sagt Der philosophus Autor Hermes trismegistus in seiner Smaragdischen Tafel,
Verum, sine Mendacio Certum & Verissimum, quod est
inferius est sicut quod est Superius; & quod est superius
est sicut quod est inferius: ad perpetranda Miracula Rei,
Unig. id est, wahrhafftig, Das Der Eingang zu dis dient auff
Das aber wahrhafftig, Das Das Unten ist gleich dem
obern; Und Das so oben ist, sind gleich dem Unten, da
mit man Thun Die Wunder Und Miracul
Hermes. in Smaragdo. Et.
Schwitzius in Epist. 12. tractat.

Est in Arca occultus Vitacibus, quem nos Rorem De
Nocte, De die Aquam Rasa Sanctam Vocamus, Cujus
Spiritus invisibilis Congelatus melior est, quam Vi-
nessa dazu. Der ist (Der mensch aus vnder erschaffen,
Calcat Item Christ) Das in Der Lufft ist eine Verborgene
Speise Das Corpus / in Das Haupt Haar,
Und Das Haar Arefactam Aquam Rasa Dorin
Und ist Dasser Congelirter Spiritus ist / Das Der ganze
Erden. Item tractat. 4.

Res omnes nascuntur ex Aere Liquido Vel Vapore Das ist
Das Der Spiritus aller andern Dinge / Nehmlich ein subtiler
Vapor oder Dampff.

Vorrede an alle Hohe, Kunst Jacher,
Naturliebende Filij Doctrina, der philosophia
Kunst Chymia: Der Zu Lesen, zu Rüm:
und unterschaid Ihro Lehr Lesung, Damit
sie Ihr Wirthy alle Dingsleichtliche Unwissenheit.

Auf Erden! Der ist das Heutige Tages sogenante philosophus, Nicht Recht wohl gelehrt in der wahren Catholischen reinen philosophia, welche ist Miraculum Dei & illustratio Divina, Ein Lauter oder abgemahlte zu zu eignung Gottes; die rechte Tabula Receptio, Das ist, Empfahung von Gott: Da sonst Gottliche und Natürliche Dingen Grundlich, Ohne zu Rähtmus Recht Verständnüs entspringen, Der Teufel, Kunst Schwartz, Cabalisch, Gottlich Magisch und Natürlich Grundlich, Alchymisch und Andere sachen; Dero Halb man Grundlich wisse, Recht Thun lerne. Es werde allzeit Nicht von der Tabula illa Literali so in Buchstaben zu Zittern bestehet, Und bey dem Juden Noch Heutigen Tages sehr Brauchlich; Sondern von einer Recht Lösung: Ja, von der allerhöchsten.

Anfänglich Erachtet Das oder tractiret Heutiges Tages die sogenante, sogar Nutzliche Kunst gemeiniglich, meine Kunst Alchymiam Natürlich gemeines Weise? viel Schreiben (ein Das Gänzlich Nichtig) Gottlich Magisch Kunst Schwartz Cabalisch! Von Catholischen Centro oder Mittel punct der Warheit seind sie Alle (Gantz) gar sehr (sehr Weiten) Weg sie sich zu abgewichen, zu den Heutigen Kunstlichen Subtilisten zu Listigen Circumferentien der Sophisten, die ohne gründt Das Erste der Natürlichen selbst Eigenen zu dictaten Universalien (Da Das Nun eines ist) Das alle Krandheiten seien Nun Leiblich Geistlich Nun eines ist, Darinnen der Menschen Ewige Seligkeit

Bestehet.

Der ist Christ mehr dan einer / darinnen aber Natürliche Dinge Lehren zu Verbesserung Krankheit: Das solle auß Christlich in andern Art Deutsch Spiritus Vinum Lumen, Philoso: Chymicum genannt werden / Nach Gelegenheit.

Lycosthenes! die gesagt das ein Arzt wird der die Lügen also gar Künste und gesprenge sein / die Warheit aber Schmücken / Das gegen Arzt Ritter / Arzt Kindes Kind zu Gast? Man Sprache nur ein Lügen Freund. Gleich Arzt alle Zeit Lügen sie / Niemals aber Warheit / sie sind gedistes Ende der Warheit. Darumb aber sind Darumb / das sie Christ Grundlichen Art Verzagtheit in der Natur Art philosophia Liebe / Von Einsetzer Erschaffung und Erlösung aber Dinge; Der gegen Lügen sie auf Christ Lügen nach Verstehen / Das Corpus Magnesia Catholicé, so Minera Artis ist / Nach die darinnen Verborgen Universal Sal Sapientia Acetum acerrimum, Spiritum Mundi, Aqua Vitæ, Mumiam, Balsam Vitæ, und primaterialischen Koth; Die wissen Christ seine Natur gemäße Künstliche Erste Nach andere præparationes oder zu Verwüstung: Die sind keine Theosophi, und der Gaben Christ Amici Dei, die Lügen sie Das Lave philosophi seyen / Und Das Lange / erlesen ein Wagner in Arzt Lüge philosophus allein Lügen / erlangen? Die Laboriren Nun Nach dem Glauben Haben der gemeinen geige Art Nahmen Nach: oder aber Nach dem Herren / Die sie Christ recht Verstehen / Das dan præsentissima pestis ist in dieser profession) ohne weiter Nach denken und examinirung derselben / Durch Natur gemäße Vernunft Gründ im Licht der Natur auf ein gerechte Nach / in Tag hinein / und Leben Christ und Göttliche Erleuchtung / im Geist und in der Warheit / Das neben; Das Oratorium und Laboratorium traun sie ganz Unphilosophisch Von einander. Wie ist es dan möglich / Das sie der gestalt ein Nutzliches solten ausrichten / Wo sie getrennt stunden Räumen? Man Kan aber seine præparation Nicht verbergen / Das entweder auß Sondrlicher Gottes Gnade / Gabe Gottes / oder aber / durch Betrügerey einen Verschwiegenen Meister. Es sey aber Wie es wolle / so bekennt Das alles Gott auß dem Willen Gottes ist alle.

Tractat De Sulphure.

Hic est locus Seminis omnium rerum, & in ipso est Spiritus vitus omnium Creaturarum & reliquorum Elementorum; sine eo enim Aqua putrescit, Ignis exstinguitur, Terra autem ab eo radicibus impregnatur & conservatur. Et. Ist est [illegible]

Was hier in diesem tractatu refutiret wird, findet sich in der Zeit ein alter practicus in solcher, der solches durch sein gehabt, viel Jungen studiosis Natur Liebhabern zu Ihr Information, wie sie Patienten zu regiren und Curiren, gedienet, vielmehr für eine falsche dichtige Medicin aus giebt, so Vergleichen Man vor einen Jungen rohen Doctor in der Apoteck schämet, so viel darüber ein alter (welches Spiritus Mundi, Quint. Essentia Universal Medicin, da Man alles alte Zeug philosophi, Steinigen Nähmen [illegible]) vor 12 fl. gebe; Zum ersten setzen viel betrogen, Zum andern betrügt es auch Mir andern zu gleich Nicht [illegible]. Nun möchte mänigl. fragen, weil das Ist rohes, Das es sein soll, Vor Ihr Man so einen alten gelehrten Das ist recht sagen Ihr Doctor, Holtz voll Holtz, viel alter Vor" Thorheit Nichtswürdig: Ich sinn A May ein, das es sein falsch für gebe zu betrügen, eine andere Ursach sie es selber" will, &c. Diese andere sagt solte also gestalt sein, das sich der mänigl. daran stösse, so seinem bösen Vorsatz, ehrlich falsche sache in den öffentlich treibt, so den armen patienten für brechte: & das Man Ihr Man einen Stange Vor ein Ihr Darreichte, so einen Stein für Brodt sprechen könnte, &c. in dem Ihr folgenden wird die warheit klügen offenbahren,

Weil [illegible]

Deo zu Ehren / Nechsten zum Nutz / Darinnen aber Naturliche Dinge Cohn & Verbesserung Nothalt: Das solle auß Hochteutsch in andern / und Dritten Theil Novum Lumen Philoso: Chymicum gebracht werden / Nach Gestalt Sachen.

Lycosthenes / die gesetzt daß ein Mensch wird wie die Engel / gar subtil und geschwind sein / die Unsterblichkeit aber doch mündlich

*a. Wie ich dann allhier 2. exempel, wie die Juden ihre Cabala gebrauchen / von welchen mit Fleiß muß Meldung thun: Mit dem wort יהוה i. h. v. h. Rufen sie auß den 4. Buchstaben / daß ihre Cabalistische weise: Es werden den Messiam 4. Jungen / Juden / Christen / Heyden / erwürgen.

Item 2. bringet Rabi Hacadosch für eine frage: wie wird Messias heissen? und gibet auf solche seine Cabalistische Kunst: Jesu wird er heissen / Das kommt er ex initialibus literis Jabo, Silvh, Velo. ישו J. S. U. das ist Jesu! gleich wie es auf stehet Psal. 72. v. 17. in der worten: Sein Nahme wird auff die Nachkommen reichen / also auch Psal. 96 v. penultimo, gleich wie hie den Nahmen Jesu IESV. auß diesen Spruch Nehmen: In Eo Solo Venit Salus. das ist Jesus; in einem / stehet unsere Seligkeit. Das wir solche Gotteslästerung mögen unter allen Völckern / etc.

Hie siehet ein jeder leser / was der Juden Cabala ist / und auch das offt vermeldte für dieser Kunst Brauchen / das ich allhier mit Fleiß setzen / damit der Unterscheid ersehen die Hochstäbische und Teufelische Mystische Magische und Christliche Cabala, gebraucht wird: Vale.

Tractat De Sulphure.

Terra est locus seminis omnium rerum, & in ipsa est spiritus vitae omnium Creaturarum & reliquarum Elementorum; sine eo enim Aqua putresceret, Ignis exstingueretur, Terra autem ab eo riditate impregnatur & conservatur etc. Ideo est [illegible]

Die Erde ist der Ort, da ist das Samen aller Dinge in ihr, auf der Erden Fläche oder Creaturen, die in ihr wachsen, die nicht bestehen, wo dann Same aller Elementen aufbehalten, ohne sie, da alle Dinge Leib hat ist Feuchtigkeit, aber die Natur soll haben: Das Feuer verzehret, wo man ihn dem Essig vermischt: Luft vermehret sie, Wasser netzet sie, verletzet die Natur aller Dinge, etc. Dieses kommt gar gute gemeine Wunder wohl, aber Philosophen verstehen oft mit das Authors Geiste wohl der Stahl, der Eisen ist auf dem Stein der Weisen*, dieses Salz, welches mit andern Dingen gehet, aber das Salz Salz Salz, wo dann Salz Salz ist, der wird Salz Salz Salz, in einem Laboriren, dannenhero so haben diese Naturgeschöpfe Salz Salz anders, als Zum exempel ob wohl ein Mann ausgestorben ist, Hosen anziehet, aussmit Leinwand bedeckt, ist meinte das die ausgestorbene Hosen, sondern Mann, das Mannliche Geschlecht, wie sie oder die die Mannschaft Mannliche Geschlecht, die Stein Salz Salz nicht anders gesinnet, als das exemplum auch überhaupt: Das Salz Salz ein Mann ist Salz Salz

* Sendivogius sagt in seiner philosophischen Tractat in seinem Stein der Weisen, nicht alle Salz in den Stein der Weisen, sondern [illegible]

Das 10. Capitel

Wie sich Hermes Trismegistus mit Tat, seinem Sohn, von der Natur der Dinge unterredet hat.

Hermes sagt: Mein Sohn, wenn du die Natur der Dinge erforschen willst, so wirst du finden, daß sie sich in zwei Teile teilt, in das Geistige und in das Körperliche. Das Geistige ist das Feine, das Körperliche ist das Grobe. Das Feine ist das Gute, das Grobe ist das Böse. Das Gute ist das Leben, das Böse ist der Tod. Das Leben ist das Licht, der Tod ist die Finsternis. Das Licht ist die Wahrheit, die Finsternis ist die Lüge. Das Leben ist die Liebe, der Tod ist der Haß. Das Licht ist die Freude, die Finsternis ist der Schmerz. Das Leben ist die Ruhe, der Tod ist die Unruhe. Das Licht ist der Friede, die Finsternis ist der Krieg. Das Leben ist die Einheit, der Tod ist die Zwietracht. Das Licht ist die Ordnung, die Finsternis ist die Verwirrung. Das Leben ist die Harmonie, der Tod ist die Disharmonie. Das Licht ist die Schönheit, die Finsternis ist die Häßlichkeit. Das Leben ist die Vollkommenheit, der Tod ist die Unvollkommenheit. Das Licht ist die Weisheit, die Finsternis ist die Torheit. Das Leben ist die Allwissenheit, der Tod ist die Unwissenheit. Das Licht ist die Allmacht, die Finsternis ist die Ohnmacht. Das Leben ist die Ewigkeit, der Tod ist die Zeitlichkeit. Das Licht ist die Unendlichkeit, die Finsternis ist die Endlichkeit. Das Leben ist die Gottheit, der Tod ist der Teufel. Das Licht ist Gott, die Finsternis ist der Satan.

Das 11. Capitel

Wie sich Hermes Trismegistus mit Tat, seinem Sohn, über die Natur der Dinge unterredet hat.

Hermes sagt: Mein Sohn, wenn du die Natur der Dinge erforschen willst, so wirst du finden, daß sie sich in zwei Teile teilt, in das Geistige und in das Körperliche. Das Geistige ist das Feine, das Körperliche ist das Grobe. Das Feine ist das Gute, das Grobe ist das Böse. Das Gute ist das Leben, das Böse ist der Tod. Das Leben ist das Licht, der Tod ist die Finsternis. Das Licht ist die Wahrheit, die Finsternis ist die Lüge. Das Leben ist die Liebe, der Tod ist der Haß. Das Licht ist die Freude, die Finsternis ist der Schmerz. Das Leben ist die Ruhe, der Tod ist die Unruhe. Das Licht ist der Friede, die Finsternis ist der Krieg. Das Leben ist die Einheit, der Tod ist die Zwietracht. Das Licht ist die Ordnung, die Finsternis ist die Verwirrung. Das Leben ist die Harmonie, der Tod ist die Disharmonie. Das Licht ist die Schönheit, die Finsternis ist die Häßlichkeit. Das Leben ist die Vollkommenheit, der Tod ist die Unvollkommenheit. Das Licht ist die Weisheit, die Finsternis ist die Torheit. Das Leben ist die Allwissenheit, der Tod ist die Unwissenheit. Das Licht ist die Allmacht, die Finsternis ist die Ohnmacht. Das Leben ist die Ewigkeit, der Tod ist die Zeitlichkeit. Das Licht ist die Unendlichkeit, die Finsternis ist die Endlichkeit. Das Leben ist die Gottheit, der Tod ist der Teufel. Das Licht ist Gott, die Finsternis ist der Satan.

* Hermes Trismegistus

Sonderen der Liecht oder Liecht hat sie gebracht in seinem
Hause / als sprichet Trismegistus / sagt: Das der Liecht Mensch /
in seinem Hause ist Mensch / und der Liecht Mensch ist
der Liecht Mensch aller Dinge Leib / und ist aber alle Elementa
Ist quinta Essentia Macro & Microcosmi / und ist ein
Anfang in Natur / der ganzen Natur Leben / Mensch /
Mensch Verstand / ohne Liecht Mensch Leib Mensch Natur /
Dan wan man der Liecht Essents Concentrirt hat / das
Hertz ein Ding / Leber ein Ding / Hauet aber sonderlich damit
an / Mensch sorget ein Nehmen darein / Mensch
so darstet sich in der gestalt / als wie in einem
aber Kammer / wo Liecht / Mensch sich in seinem Mensch Liecht
Leben als das Erste / sonderlich ist / etc. Da mit Natur
grosse Miracula aber sie vor die Sonne / sorget sorglich
Mensch darzu / aber wan der Frühling will sorglich

* Nun hat Hermes / da mit auf weiter in Natur gesehen / als in beide
Welten / in Macro & Microcosmum / dan er sagt: Was oben
ist / ist gleich dem Das Unten ist / etc. als in der grossen Welt
Natur in der kleinen Welt / ist alles Harmonice Von 7 Planeten
3. Faltiger Kraft / Das Liecht Leben / als in Macro sind
7. Planeten. in der Erden sind 7. Planeten / in Microcosmo sind
7. Planeten / 3. Principia in der Natur Dasein aller Natürlichen
Dingen Ehe oben / sind 3. Elementa / etc. Dieselb alles ist ein
Ding Natur / Darum sagt Hermes / Zeigt Euch / Ihr Künstler
Das äußere Mit aus Das Innen ist / ist gleich dem Das Unten

Natur ein grosse gesammte Ding / und Innen der
ganzen Natur / Das ist der rechte Spiritus Mundi
Der rechte Stein in der Liecht gefangen die Theil

sondern der Lufft oder dunst hat sie zu tragen in seinem
Bauche, wie sonnet Trismegistus sagt: Daß der Lufft
in seinem Bauche trage ist Mosis sol der Lufft, Noah ist
der Lufft Christ oder Dunst Lohe, und ist aber alle Elementa
N ist quinta Essentia Macro & Microcosmi, und ist ein
Anfang deines Lebens, der ganzen creatur Lebens, Stand,
Noah Arcke, ohne Dinge Lebt Leib Lebt nicht Raum,
Dan wan man der Lufft Essents Concentrirt hat, Noah
Arcke ein Leben, und Noah Raum ist aber sonsten Raum
an, Noah sonst ein Leben Raum, wan man sie,
so Lebt sie in der gestalt, daß sie in einer
aber Raum, sie Lebe, Noah Leib in seiner Noah Ge-
stalt als das Lebe, gestalt ist, et. Da mit Raum
sonst Nicanda aber einer die sonnet, sonst sonsten
Lebensa Leben, aber wan der Frühling die sonne
Raum, Noah Lebt von dem Coagulirten Spiritu Mundi
einer nehmt sonst in ein Raum, ab sie ein, Lebe ist
ein Rauch Raum, et. wan man ein Lufft Leben der
Lebenden Lufft auff der Raum bauet, Lebt ab seinen
Pflantzen ein Lebendig Magnet Arcke, so wird der Lufft
Lebt in die Lebenden Noah Leib gebracht, Noah ist
seine sonnen Leben der Zeit, daß der Leib sonnen
aber gehen Lebt Lebend Lebt. Die andern sonnen
gehen Noah Lebt andern zu Fleisch aus, Lebt in der
Natur ein groß geheimnis ist, Noah Lebe der
ganzen creatur, Lebt ist der rechte Spiritus Mundi
Der wird Christ in der Lufft gebracht in die Erde,

An der hohen Sophia Thron ein Lehrer sich erhebt und
spricht ein Jahr ein ächter Theosophus & Philosophus,
Dann aber ächter Theologus & Doctor, Medicus und Magister
Spiritum Mundi Secretissimum, dann gekrönter Kayser der
Welt, Herr der Universal Medicin, auß der Erden Centro
oder aber vom Firmament das Firmament, ein jedweder
Materias, so auß Künstlicher anordnung der Artisten
der Zeit in Laboratorio sie gestellet werden, und sagen:
Der Herr! Gibet Gnad, hat auch Macht zu
sagen? ey ja ohne sie Thun Mensch kann es
nicht, auß Gottes anordnung Mensch sich recht stets
gebrauchen, die 4 Corpora so Gott in Mensch Leib;
Und hat ihme selbst eine Materialische Herberge außer-
lesen Und zu bereitet, als wo mit dem Chaos
dieß * Corpus soll so viel: Du sollst dich flißig üben,
den Stein, ihn als einen aus geschwungen Flader-
geist C gleich Deinem Firmament gleich, auß dem
Centro, auch ein ausbrich Feuer, Wie denn auß
dem Firmament C ja Deinem Firmament, die
Du aus Mangel zu Arbeiten, so zu empfa-
hen, in Deinem Leib die ihme phantastischen
gleiche Materiam oder Corpus; Du Künst auch
ihne solcher gestalt thust, und auch dann kein
Grund, es sey denn, daß Du ihme die Inemo losa und da
einen andern Leib zu geben Künstig zu trachten
ist, damit Du als dann ein Natur Künstiger zu
Erlösung gute Hand; Du merkst ja, Denen Dein
Nasen, oder Hände eigen. Es ist allbereit

* Spiritus Mundi Secretissimus

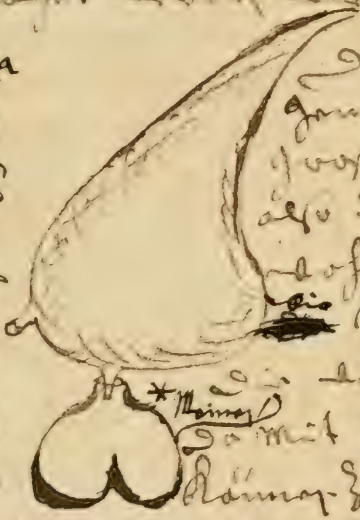
Ob er sein Fall Mag. viel: sero Deum Omnipotentem Ecclesiae
ist in allen, Cap: 11. v. 1. Sessione 23. A. 23. 24. 7. Kanon. 8. A. 27. Sessione
139. 4. 7. Sep. Canon. Wie seine Catholische Lehrnung, darinn er
Catholice Christ sey, hat er. Magnesium philosophorum
Catholicam erst er kämen; sie alda, Mag. sambt, Zu hat so
viel dem philosophischen opere Lapidis, Magnesia andere
Universaliter existentem, Sal, so heist ein philosophis;
Sambt aber, der seine Natürliche Catholische Lehrnung, den
stein Magnesiam philosophorum Du Christ er kämest, das
Die selbige Existentia Gratia Divina, Christi Jesu
sitzen hinter sonder Christ, sondern auch er setzte seine
Phantasey Concatenat 110 Gradibus gemischt in Comissuris,
Linia Sapientiae; quae stultitia summa.
Das gefahrnis, Wenn er Rath mit Magnesia offentlich
todten Man also, Andere Christ seine Lehr, Sen, soll
Mag, was sie seit, Christ sein; Sinte mal Christ seine
vergänglichen eilen Mass, Von anfang der welt sero,
bis auf diese Zeit, stunden es verborgen gehalten
Das dagegen die stadre seit Christ erwiesen, Von jenen
insonderheit das sie es setzen Doctrina filijs, Und
gemeinen, die suchet die erfahrung bezeugt, Mag
auch das philosophen Schrifften, auf adepti Lapidis, sind
die das genugsam sero, sehen;
Es setzt auf sein stadre: wird das sonige, denn Christ
Magnesium hat er kämen Lehr, sie sind, Wer Christ Mag
mit trotzigen vergl gewinn Schutz; aber aber Devotion
stadt, auf Christ stadrig, sagt das einfeltig tractiren
auf die Sanctum Spiritum, Schreiben philosophischen Buch,
Eben wenig Mag gemischt sie auf, darüber Calid

Schon stehen Cap. Nun ist sage auch: Vergnügen auch
Liebt will an Ihnen / Dann solchen Schein / Ihr Stein
Feinsbeantsein: Schreyt er Liebt / gemischt ja ist er Liebe
wost nützig / oder gehört auch ab das ein philosophisch.

Das 3. Cap.

Schreit und Zeigt an / auch das beiste Manier
Der Liebt gebauen sind / Haben Ihr wahr
haftiste instrumente: Das Glas Ihr
Philosophisch / Feuer Schein ist / und Zeigt zu Liebt
auch / wie Ihr Glas philosophi Ihr ihre Liebt sagt.

Der Modus ist also / man Nehmt ein oder mehr Ex
Kristallen instrument masse / Drey gestrichte stroem Glas
oder 3. Stücken / auch Kaste zu sammen gelötet / Darin
muss Ihnen ein gerader Boden Glas / Ist der aus
2. theil Calcinirten Marmol (so 5 Lot Ist Glas
im Glas oder Finger offen gebrannt) Mit einem
weiten Messer Glas Stock / die Kaste auch Ihr ein
ander. Der Mischt / gebraucht darby / Ist Ihr Der Liebt
Drauf Die Ihnen einen Klaren Glas an gezogen
Kolben / so nennen Ihn die Stücken ist / Darin das
instrument steht / Ist so Klebet ob auch ist Ihren
Kunsten (Da sind auch Die obere Röhren so Lang
wie Ihr Finger / Ist Ein auch am gustissimi et
strictissimi orificij ist / Da ein Modus Stücken ein gut
ten Mayer / so Standt / so stehe Ist Masse Ihr oder
Liebt in Das instrument / ist sind sie fest / Ist Ein
Drauf Ihm Glas / als Kolben Ihr Marmor gestos
sen hat / in Das Ander gestrichte Kaste Ihr ein /



*a Mund Spiritus Mundi ist nichts anders / als ein Geist / so durch die Quintessentz / Mercurium Philosophorum / und Lapidem Philosophicum / mit Hülff Gottes / kann gemacht werden.

*b Mercurius ist ein Element / welches / wie die andern / nicht kann gesehen / gefühlet / gerochen / gehöret / noch geschmecket werden.

Ich setze hier ein Instrument / damit man Feuer distillirt / Regal Wasser / Aqua Vitæ / und dergleichen machen kan. Man hat zu allen Operationen / Instrumenta in einer Kunst gestalt / damit man kan in einer kurtzen Stund / dem Athem der Menschen Alkahesten / und Arcanen / das Leben und Kräfften geben: Das Instrument ist hier also gemacht / wie hier zu Land gesetzt.

Da setzt man ein Gefäß in Sand / das sind Kräfften / worin sind das Geist / also der Spiritus Mundi, da von die Philosophi geschrieben haben / von oben gesetzt ist das *a / die Philosophi nennen Spiritum Vitæ / da mit gemeldt wird / in der Natur / Kräfften zu finden / in Philosophia, Medicina & Chymia / davon Hermes in seiner Tabula Smaragdina sagt / da mit man den Lapidem Philosophicum Miraculum oder Wunder-ding zuwegen bringt / als den andern obgesetzten Philosophi mit Hülff Gottes.

Nun sollen wir sagen / was Mercurius ist / das Mercurius ist / das solle Menschen wissen / das ist sagen / ist das Mercurius ist / das 3. sind in Corpus, Sal, Sulphur / die 3. müssen wieder Glas / oder in ein Gefäß / da Alkahest sagt / Sennogius das da

Also ein quintessentz ist, da die gantze Lehr, da
Mit man handlet, kommt, kan, ist das gantze
Meister Stück der philosophia, Medicina & Chymia, das
da durch kann die höchste Vollkommenheit eines artzonei
Medicamen zu wege gebracht werden, das diese Arcana
potabile kann aber nicht nicht zu wege gebracht werden
als 3. weise, Animal, Vegetabil & Mineral: diese kann da
durch in ihre quintas Essentias gebracht werden, da mit
man einen in Medicina thun kan, das gantz kan
auf andere Metallen in ihr potabilitat und klare
selbe durch Calcinirn Mi: geschehen werden, das sie
fort Nutz thun und in sein diese reducirt
werden, das ein gross Arcanum ist, in der Chymia,
da mit alle Krankheiten von die Nisi: und Gott
will vertreibt, kann da mit curirt werden, die sind
den gantzen Medicis unbegreiflich sind: die sind
dann, werden sie hat alle zu curiren möglich: da kan
ein ander mehr auch Lübeck soll gesandt werden: das gehet
hier nicht weiter vor, als das gelobet sind, das
das letzte gemeine Leute kann klar und Nichtig ist
das die Philosophi gantz nicht gemacht sondern
und klärlich von den Natur, als sie gegen und
rechte Philosophen, Ihm: und Ihr schaue als wie das
das mit diesem Element machen auch, das wenn
spiritus Mundi auch gesehen sind, wie die alten phi
losophi mit ihren Sinnen gemeinschaftlich Meinungen nicht

Das 4. Cap.

Moldat, Wie sie fangen an, das Sie von dem Spiritum Mundi König gedachtga- artzeney, Mit Zu- sage grossa- sachen, das sie Stein und Edel Gesteine machen.

Erstlich von dieser Medicin einen anfang zu machen, Alse sie praeparirs aus Aloe, Myrrha und Croco zu Conservirt gebraucht, und so sie dann alte Zähne langen kan recomendirt und sol sie mit dem Hohen Elixir pro spiritatis (*a mit sonders Zu- stimmung) Gedanstat sat. Dieweil den praeparirs in besserung Vielen Edlen Medicin zu eine dinge aber das beste gewesen und gebraucht, Die tugent seind Elixir pro spiritatis *a Dem tag Zu geben: also habe ich gut vor angst, seine weise mit sie sonderlich zu setzen, wie sie also sagen.

Also auf die Natur ein Elixir gebauet hat, das Von Edlen Naturalibus mag in sein eigen wesen ein Hohen Elixir gemacht werde: als aus Myrrha Croco und Aloe patico Citrino. aus den Mineralien sol sol Könnet, setzen wir De eorum Generatione, Wo signiren hier an dem Processs, Wo lasse also aus sein anfang, Den wir den Stein gemacht haben; und ist also: ℞. Myrrhae, Aloe patici, Croci ana. 1. Viertelein: Eins in Pellicano mit acht ascensionen auf 9 Mittel 2. Monat. Darnach separiere per Alembicum Invisibus

aber das olcum Vini Faecibus, sine adustione, Und das
oleum Juniperi mit Circulato vir Monat in gleicher gr
einfach / sonsten behalten. In dem ist alle tugend des
Petrolischen Balsamum, so ist in ihrer Virtu[illegible] Conse
tina in senibus, quod licitum non est assignando: quia
non dum ebatem [illegible] excurrit ab ea, sed quatuor, sed
septem, sed decem: Cujus vim natura [illegible] non est [illegible]
vel assignando: Etiam irrisoria Constitis hor legere,
sed quo ad naturam ingenium nobis sat est interpreta
tum.
Also schreibt Paracelsus sein Elixir mit solcher ab
scheulichkeit seinen leuten, also das nie keiner
bis her nach seinem leben ist das gestalt hat machen
können, darüber alle man klagt, das Paracelsus
in der Curirung den Alkahest vorgeschlagen habe,
den selbigen in der Curirung gebraucht habe, es
man als den rechten Kern Medicin von welchen gewalt
krefften er sey, also das jenige Laboriret etwas
Paracelsus seinen Elixir Proprietatis [illegible] also
geschrieben hat. welche mit diesen / als solche
Geschrieben / nicht genung hat / den selbigen den Helmontium
darüber darüber hören. Ich bin in Curirung solcher Medici
also zu recht gegangen. ich habe von den 3. Speciebus
als Myrrha, Aloë, und Croco über einem loth davon
8. loth pulverisiret und sie mit gemischt in einer
phiolen mit 1½ tb. Rosen gutem Liquor is Alkahestici
Spiritu Mundi als Rosen Saamen etwas gemischt. et

[illegible]

Aber Pflittat Arat im einem Cinder Balneo 2. oder 3. Tage Digerirn Lasse, in welcher Digestion Aurum Potabile Liquor die species auffsalvirt, Arat sich voll da mit Conjungirt, Darnach habe ich alles auff den Schirl in einem Glas diese gläsern Kolben gegossen, Darinnen mit dem Recipienten wohl Aber lutirt, Arat in selbe Cinder Balneo alles das sat gann Aber gehn lassen Arat Feuer, Anfangs abgesondert angefangen. Erstlich gehet eine Aber auß subtiler Lebensen Dunst Darinnen ein spiritus Aromatisatus, Nach dem starken Helmontij, Oleris Feagrantissimi. Darnach gehet ein gelber Arat auß dem Rohr, welche Aber auß Acuäßig sein Arat Jeder abgesondert sol auff gefangen werden. Zuletzt kan alle Feuchtigkeit Aber auß, Arat man das Feuer kan lassen Stärcker, so gehet entlich Aber ein stark rüchende röthliche Liquor Oleaginosus Alkalisatus, welches Entlich in alle Feuchte Arat außen allen subtilesten Ulceribus als ein köstlich sonderbahr mar Balsamus zu gebrauchen ist. Der subtile spiritus wird Innerlich gebraucht sonderlich mit allen Innerlich gliedern zu Balsamiren, Arat den selben Aber allen Leiden zu stärcken Maintenirt zu Conservirn, Darnach bei den alten Pflastern gebraucht wird: Die Incredientia seind Balsamischer art & Natur, Der Zinck Die Corallen Antimonium & subtiles, Kan also nicht fehlen, da Mist eine gute Medicin Darauß kandy, Dan Arates seinige Aber Arat, oder gantz seinigen Arat Dinge

Flat-

Natur ist, das sie aller Vegetabilien, Animalien, und
Mineralien. Das ist allein 3. weiss, 1. allein das Pflantz
Bäum, Kräuter, Corn und gras allein das dritt mal
ist Vegetab: Zum 2. allein was lebendig ist als Vögel
Fisch, Thier, Menschen, et ist Animal: 3. allein das stainet
und steinig ist, als, allein Erz, Saltz, Erden, et ist
Mineralisch, das ist allein 3. sach in der gantzen Natur
hat ein Contrafet der Einigen 3. fait Gottes, das
dan aus der Natur alle Geschöpfen, haben ihren ein
jeden Gott 3. faltig er Kunst hat gefürnehmet haben.
Da man ein Mensch aus seinem Gott Leben und Zeit
beschaffen) trüginden er sterbet, der Mensch in der Contract
und Schlaf dergen der exaltation die er dem selb
sectis in der arbeit bei kommet, welches Man
Lester begreifen wirdt, den Man ab das darinnen
gethan in die Gesundheit mit den Händen getastet hat.
Gleich wie nun allein mit dem Croco, Aloe und Myrrha
Leprodiet, also kan man mit andern Vegetab: und Animalisch
subjectis gethan werden; ist der selben vermöglich kan
eine jeden Medicin einen besonderen proceß schreiben
für zu setzen. Darauf allein ist in acht zu nehmen, das
man das gemischte in mass, als Salz, in Verminderung
subjecten mit andern Gleicht kräftigen Cräfft darzu:
Dan so man dasten zu dem die tödtende Natur
zu setzete, so wirde aber spiritus Vitæ der Mindi
sein die tödtende Natur über komen, und dem
spiritus in der Destillation Aber gehen, so man aber

Dorten Alkahestis, alß zu Nutz das zu stehen, vonwegen
der Ubergestigene spiritus nicht kann perfection und
Kräftigkeit erlangen, weil die Kraft des feinen
subjectivischen Geists in die Kälte des spiritus gefrieret.
Darumb in allen Dingen vonnöthen Maaß und Gewicht ob-
servieret werden soll. Item dann species, als Rosinen,
Zimtzeln, Negelein Gewürz Pfeffer Ingwer in Essig,
die Hölzer aber nicht so lang, die Kräuter 10 stund gnug
genugsam. Darumb wir finden in der Natur
alle gütige Operationen will, derselbig muß solche
suchen, das in der Natur nicht zu viel oder zu wenig
stehe, sondern alle Zeit das rechte Mittel treffen, welches
nicht kann gestanden werden ohne Mathematische arbeit, der Unmüßig-
keit, allda so Mensch zubereitet, das ob ein jeder
Kräuter allda ohne nach Gewicht, also balden verstan-
den halte. Die fundamenta werden hier gezeigt, wie
der seinem Nächsten Gott zu Ehren recht Ding will,
dann ist Mensch zu Mensch gewendet und gestimmt:
als Kalten oder seinen Medici Diese sonderliche Ge-
wirkung guter Medicamenten in die Apotecken
ein Ding, und das Unnützliche Kinderwerk da-
gegen ausstoßen; gemeiniglich wird so viel Mensch
durch gebraucht Unchristliche Medicin nicht also säm-
merlich über Jammer, und gar in Heimlich zu Tod
gebracht werden. Dieweil aber die Christliche Liebe
bei dem Menschen Herkommt, und der Vatter der
Menschen

Der Mensch soll sorgen mit Kleid, Speis, Gastung, Trank
Obdach und andern Sachen zu fürdern, und mit allem
seinem Vermögen, dann seine Gesundheit und Leibsnahrung zu
mehren, das merket auch der von den Medicis so offt
Samariter, und so viel Practica und Leviten Doctores
gesunden werden, welche aber bei dem Christen Nächsten
also kalt. Solche Unbarmherzigen Menschen, die
in Nöten die Leute Christi sein, geben Ursach, das Gott
Herr Ihn zu rächen, das sie kein gnädig Jahr, das
sie oder Gott noch Menschen anruf. Und also von
etlichen in seinem Fürwitz einige ihr gedicht auf Papier
und sie zu Irrthum, die von Christo und bisanhero
mit dem armen Krancken gehabt, als den sehr die
Desperat, ganz trostlos sassen, dem sollen in Noth,
wie ist dan dem exempel viel frischer Leute.
dem seit Ihr sonder wehr; es ist Nicht genug ein
gerecht Hofmann sein, und das Nicht thun, das
Nicht thun soll auch sein.

Das 5. Cap.

* Will nun dann die fürdersten puncten auch
Mercurio Trismagisto und Tendinosio in Kürtz
sie sagen zu Unterricht der Studenten, das sie nicht
das Ende machen. Meinen, das sie die Medicin zu
Erkentnis, dann auch alle dinge sich gebühren.

Hermes sagt und Recht, ist gleich dem das
allein ist, et. Da mit Meinet er, die Universal Medicin, das
sie gebraucht ist, in 2. principal stück, das die Kunst, und

* Wo Jemand Lust, es
Kürtzlich begreifen
sie anders thun.

Mercurius in dem obersten theil / so in die höhe steiget, und in dem andern theil / so fix ist / und gleich dem Rauch beide theil aber nun in der Arbeit und Eigenschaft, und darumb heisse er: das flüchtig ist, ist gleich dem / so roh ist / das ist todt / und gedicht / das beständig / das fixe fleischig / denn ist gedicht / das dicht / das die Feuchtigkeit abtrocknen gestehet müsse, Zu welchen Künstverstande sind einigen Dingen / der andern theil ist fix und sind die Erde geheissen / welche eine Substanz gemein sind und Fermant, als Eisen. und der obere theil adelfleischige / ist die Seele, welche dem ganzen Leib lebendig macht und regiert. denn wenn die Scheidung geschehen so die Zusammensetzung sind durch gestrebet / so werden viel andere dinge hervorgebracht, in dem gestirne durch der Natur. wie denn auch Scendivogius saget / der den Mercurium Philosophorum / sicitus denn er mit dem andern theile der einigkeit ist / Philosophorum / das die ganze Lehre: Portavit Ventus in Ventre suo der sind hat ihn getragen in seinem Leibe. Da mit denen dinge die 2. Substanz, als fleischig und fix: Da diese 2. denn sie sich mit einander vergleichen oder Einigen / in Zusammensetzung der Medicin / so stehen sie mit einander im Bunde / das ist so gesagt / darum sind sie Feind / als ist sind / 2. und 3. 2. sind sichtlich das 3. aber / ist der Schwefel / und ist Capsula / das die 2. mit sind / als fleischig und fix / diese 3. sind ein Salz / Sulphur, Mercurius und die 3. principia sind und Wesenheit. darinn ein Vollkommener Philosophus, Medicus & Chimicus, sonst nicht

Es ist bekant / das der Lufft ein Wind / oder ein Lufft
Und die Lufft ist das Leben / Und das Leben ist die Seele.
Und ich habe offt von der Seele Druck gesagt / welche
dem gantzen Leib Lebendig macht / Und dannenhero
Muß aber eine sie so sehr tragen / das sie grober
Und die meiste Stärke. Und also darf gehet das reine
Reinigung Kohne von seiner Mutter / Nehmlich von der Erden
oder fixen Salze / darumb spricht Hermes: Seine Ernehrer
rin ist die Erde: et. sein Vater der Sonnen gemy. ein andere
Mohl mit Gott so gesprochen soll die gantze Fabula / nach
Lapidis Vocabulum verstanden werden.

Est in aere occultus Vitae cibus / das ist / in der Lufft /
ist eine Aus dem grossen Schatz der Lebend / sagt
Sendivogy: ist das erst eine geheime Nutriments Essents
Elementische

ist ist eine ...

Lufft: / / das die Aus dem grossen Schatz / Die in der Elemen
tischen Lufft ist / haben Kan / der ist / ein andere Mann / als der
sie Nicht hat / Kan Kann. Diese sind Nicht mit sich

Mundi in dem obern theil / ist die feste Klarheit, und in dem andern theil / ist fix / und gleich dem Himmel / aber nit in der Krafft und Tugendt / und darumb heisst er: das firmament / ist gleich dem / so da fest ist / das ist das / und ist gar dick / das Elementisch / wird fix / und das fixe fleischig / dann ist gemischt / das dicke / das die Scheidung geschehen müsst / zwischen dem andern / das noch vermischt wird mit dem / das fixe ist / und wird die Erde geheissen / welche eine Centrum gemein sind und Firmament / auf Lib. und der obere theil elementisch / ist die Sonn / welche dann / ganzen Leib lebendig macht / und erwärmet. dann nach der Scheidung geschehen / die Zusammensetzung sind durch gestossen / so werden viel andere dinge aber / und in dem andern

*a. theil alb in einem / da ein ganzes tiefs ver personen / und Mitstimmen das zu gehörig instrument Abentiefs singende / alle so an stam / oder Cistl / der singt auf dem Leib / und dem Mundt auf geht / gesungen / Kan Concentriert, und am instrument zu Ende werden: dan dann das instrument offt zu attrahiren sind / auf das Ende solviert / alldann in Verband gestalt sowohl trocken / offen und klar / als ein taube und dickleibig stehen: das das Zu / ver in dem ganzen gemach der Stuben als ein Chaos / der Finsternis ist zu verstehen: oben also ist und auf Zweifels hinweg Erden

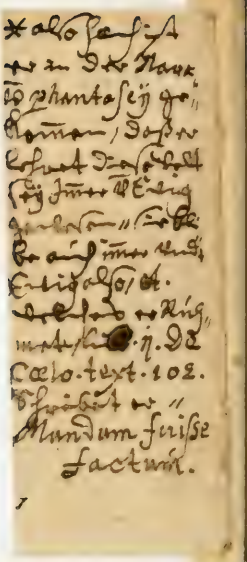
Capula, das die 2. Mist Kinder, als Fleischig, Erdig, Fix / diese 3 seindt ein Salz / Sulphur, Mercurius und die 3. principia dreier und Unterschied. dreist ein Vollkommener Philosophus, Medicus & Chimicus, sonst nicht

Es ist bekant / das der Lufft ein Leib / vnd ein Lufft
hat die Lufft ist das Leben / hat es Leben ist die Seele.
Vnd ist schon von der Seele droben gesagt / welche
dem gantzen Leib Lebendig macht / vnd derwegen
Muß aber eine sie so sehr zu sehr tragen / das sie gebessert
Ihre die meiste Stercke. Vnd also dan folget das reine
Reinigung Nehme von seiner Mutter / Nehmlich von der Erden
oder fixen Salze / Darumb spricht Hermes: Seine Ernehrer
rin ist die Erde: et. sein Vater die Sonne / ein andere
Mosis mit Gott zu gesprochen soll die gantze tabula / nach
Lagtina Vocabularien so gelesen werden.

Est in aere occultus Vitae cibus / das ist / in der Lufft /
ist eine Verborgene Speise des Lebens / sagt /
Sendivogg: ist dan erst eine gehaime Nutriments Essents
in der Lufft / darinnen das Leben stehet / so kan sie die Lufft
die Speise selber nicht sein / als Zum Exempel / der
Mensch Nach der Natur / hat Leib Seele / Nun kan ich
nicht sagen der Leib ist Seele / Vnd die Seele Leib / sey
das Elementische darvon zu treibt: also ist es auch mit
der Elementischen Lufft die Nichts ist / als ein Instrument
das in die dritte Ordnung Thiere gehört / Vnd gar leicht kan
Concentriret werden / mit der Zu dieselbe instrumenten
also ist das Reine Lufft darinnen das Leben stehet:
es ist Nur eine Impression Vnd Spiritus / dieses der Lebendigen
Lufft: / / und die Verborgene Speise / die in der Elemen-
tischen Lufft ist / haben Man / der ist / ein ander Mann / als der
sie Nicht hat / das Man. Diese sind Nicht mit (als

welche heist 4 Manier gefangen / die die Teufelen
fänglich vor Meinig / dan sie können das vor Corporalisch
sehen / sie haben keine odem angen / können / fleisch und
anger * Das selbe bleibt die Arcana noch vor ihr / vor
borgen / bis an jüngsten tag. Sendivogig sagt / Res
omnes naturae ex Aëre liquido Vel Vapore / das ist /
das die stein oder andere dinge sein / Nemlich ein flüs-
sig vapor oder dunst / Dieses ist in einem Corpore / als
die so sagen in der erden ist eine vor borgene Christa /
Salt oder dinge / die vor nicht sichtbar Salt erhalten
wird / das ist offenbar nicht vor dem Elementischen Geist
erden zu vor stehn / dan das äusser nothdürftig nicht
das innere / sondern das innere muss das äusserliche
regieren / oder vor stehen / hiervon kömmt nun / das Spa-
gyrica philosophia ist / eine äusserliche Salt eine die
andere das innerliche gesetzt / die äusserliche ist Nach dem
Aristotele / die innerliche aber ist Nach dem Hermes / drit-
tens: die Aristotelische philosophia / besteht nun / aus vier
Universa Elementen / Salt vermischt die innere Elemente
nicht / aber die Hermetische philosophia gehet mehrentheils
auff die reine Elementa, Salt kümmert sich nicht viel
Salt die äusserey / sondern sie wirfft dieselben hin-
weg / Salt kümmert das leben vor dem tode *
Weiter sagt Sendivogius / der Geist ist der rechte
gesetzt vorsatz / das Samen alles dinges / in ihm ist das
der lebendige geist aller Creaturen oder geschöpffte /
der in allen lebet / et. Nun ist also [illegible] fol. 3.

ka. Von Ihr haben sie noch nicht die kleinste weste Verstanden / als
die Unreine Elementi / Schaden Dreyer 4. Und die Natur / hat
Nit Mehr als 3. Ihre Schwefel Reine / die kleine Nichtige
Erde / ohne Mehr Reine Lügen / gründet Aus Zeugnis
philosophus (Ihrer aus) Aristoteles selbsten / der
Nie philosophirt, Aus grosser Lüsse Lesen / Singet
= seinde Metaphysica, Da Kömmet seine Ignorantz Und
Nit öffentlich Aus stricht: Das Unser Erst seine
Verstandes / in Dem Dingen so in der Natur an
Ebenen soll Erkandt seindt / Das so Blindt daher
lügen der Rasse Köpfel Aus Flederer Mäuse im Holz
Da sehe Nun ein Jeder Natur Liebender Leser
wie Sophia Aus Ignorantz der Natur Nicht Da sein*
ehren geht / oder zufft / Dem andern / ein Luter
oder Phlegma / Dem dritten / Das Haar / Dem Vierten / ein Ver
brändlich öhl / oder Leber / Dem fünften eine reine Erde / Der
Crystallinis Holtz / Dem Sechsten / eine Unreine Der Brändlich Unfläthig
schaden Unbrändlichen / Und Dirtzlich Der Gemeine Erde.
Dieses seindt Nun 6. Stücke / Dar mit die Natur Ihr Ringe
Werk ist / Diese Sechs Stücke werden Nun in 2 Mancherley Theil
oder geschieden / Das eine Theil giebet die Unreine Elementa
Das 2. Theil giebet die reine Elementa, Welches Jedes Theil
3. partes hat / Die Unreine Elementa / seindt Diese / nehmlich
{ Luter " Das abscheidt dieses / } Das Können Nun 4. Elementa geben
{ Leine " Aber Jedes Theil " } aber mit Gehorsahm Nichtmehr als 3.
{ Erde " Haben Nicht / als. } Die Natur Zeiget / so Dan Man auf
{ Sonder Nur Zum Leib. } Keinen Mehr Stadiren / als 3.
Zum 2. Zeigen Sie auf Die 3. reine Elementa gar nehmlich
{ Luft " ☿. Geist " Mercurius " } Diese seindt / Die 3. reine
{ Leine " ☉. Seele " Sulphur " " } Elementa / Die Ewigkeit Ihre
{ Erde " ☐. Leib " Sal, " " } Geschwelich seindt / Die *
* Ein Reiner Himmel Und eine Reine Erde geheissen werden / 4.



Das Dürfen oder Recht seiner Augen, gründet sich Zeugnis
Der größte philosophus (sic vor ant) Aristoteles selbsten, welcher
Noch dem er die philosophirt, und große Bücher geschrieben, ob das
welches in seinen Metaphysica, da kömmet seine Ignorantz und
thorichtsheit öffentlich an Tag: Das Auge sind seine
augen das Verstandes, in dem Dingen so in der Natur an
sich selbsten soll Schale seindt, das so blindt daher,
als die augen der Nacht Eulen und flederm mäus im hellen
Mittage, etc. Da sehe nun ein jeder Natur liebender seinen
eigen Thorheit sophia und erkenne die Natur nicht da sein*

ka. Sie haben sie nicht die finde nicht verstanden / als die Umring Elementa / sie haben Sonne 4. und die Natur hat sie nicht mehr als 3. Und sehen sie nun / die fürste Ruhe / die andere sie Sonne Sonne / das / das Leben / das Centrum / oder die Natur Centri ist:

Hier will ich aber die Verstände / wie denn so viel als in die Erde möglich ist / die fürste Ruhe anzeigen / damit sie deutlich und klar andere verstehen / das sie die rechte Natur darstellen soll / die die Natur in ihren drey Principien / und darinnen ihre kräfftige Essentien / sehen:

Nun merket fürnehmlich / wenn die die Natur Ihres Ursprungs / und Anatomiren sie dann fängt / bis auf die Finsterniß / Von der Finsterniß bis auf die Sonne verstehet / das sich in der Verbergung finden / verstehen geist / oder Lufft / zum andern / wie Wasser oder Phlegma / zum dritten / das Feuer / zum vierten / wie Ihr Bitterlich öhl / oder Feuer / zum fünfften eine reine Erde / der Crystallinische Saltz / zum Sechsten / eine Vereinigung der Gräulich Unfruchtbaren verkräfftigten / und dürftigen der sonnen Erde.

Dieses seind nun 6. Stücke / damit die Natur Ihren Grund fest ist / diese sechs Stücke haben nun in 3 mancherley Theil oder geschieden / das 1. Theil giebt die 1. reine Elementa das 2. Theil giebt die reinen Elementa, welches wiederum 3. Sorten hat / die 1. reinen Elementa / seind diese / nehmlich

Wasser / das ausgetrieben sind /	das Feuer nun 4. Elementa gibt	
Feuer / aber Finsterniß /	aber mit solcher Nichtheit als 3.	
Erde / haben Nicht / ist.	die Natur suchet / so kan man auf	
sondern nur zum Leben.	keinerley Weise subsistiren, als 3.	

zum 2. setzen die auf die 3. reinen Elementa, gar nahe

Lufft /	☿. Geist /	Mercurius /	die erste seind / die 3. reinen
Feuer /	☿. Seele /	Sulphur / / /	Elementa / die 2. sind eine
Erde /	☿. Leib /	Sal / / / / / /	Geschwefel seind / die

* Ein Reiter sprach: Wenn eine Erde geschieden worden / 4.

Nun wollen wir die vier Element Vnserer Elementa
Einer gegen den andern halten, dieweil der Todt vnd
das Leben stets offenbahr werden.

Das Feuer vns also an, das ist ein Element vnd
das Leben darauf / welches der Todt, W. das Leben

Der Todt ist
- Erden
- Lufft
- Feuer

das Leben.
- Lufft Leben ist ein Spiritus, Mercurius, ☿
- Das Feuer Leben ist ein ☉ Schwefel, Sal. ☉
- Das Leben der Erden ist ein ☽ Weiblich Salz. ☽

Welches sobald ich nun gesetzet, das hie ein grosser Vnterscheid zwischen den Elementen ist, vnd die Philosophen in der Wahrheit geredet haben, das das Leben Dieses nicht Vollkommen Leben habe, Der Leib in der Welt kein weiser gründlicher Philosophus, Medicus, Chymicus vnd Astronomus, sein, der ohne Leben ein Philosophus, etc. sein will, soll Ja so bald der geringste Theil, Leben, sich einen Philosophum, Medicum vnd Chymicum machen lassen, etc.

Nun das Salz der Erden Leib ist, das Spiritus Leben fest halten zu Vnserm Leib, Mit seinem Finger, da er zeigen sagt: Ihr sollt das Salz der Erden. Nun die Finger oder Apostel Christi, der vor eilfen manchen Menschen Leben auff Mündtung setzt, das das vor Todt nicht gehalten ist, also sind die Finger Elementa als ein Salz, der Elementa ihr Leben vnd auff mündtung der Finger Dinge, die sonst todt seyn. Diese haben nun Vnserm Leiblichen als sie sind: Nemlich die Finger, gleich die Apostel auff Vnserm Leiblichen Leben: haben Nemlich den Heil Geist in sich, der sie in der Krafft auff Mündtet, das sein Wort Leben Lehren, etc.

Ob Man sich von einer philosophia Aristotelica / begnügen lassen / die Frage: Ob Schnee / Eyß / Reif / Hagel / Thau / Regen / Wasser / Luft / Feuer / Erde / Stein / Metall / Holtz / Kraut / Gras / Thier / Menschen / Fleisch / Bein / Haar / Nägel / Horn / Federn / Schuppen / Haut / Fell / Blut / Milch / Galle / Schleim / Harn / Koth / Gifft / Gestanck / Geschmack / Farben / Geruch / Gehör / Gesicht / Gefühl / Schmertzen / Wollust / Lust / Unlust / Hunger / Durst / Schlaff / Wachen / Traum / Gedancken / Phantasey / Verstand / Vernunfft / Gedächtnüß / Wille / Affecten / Leidenschafften / Tugenden / Laster / Sünde / Gnade / Glaube / Liebe / Hoffnung / Gebet / Gottesdienst / Kirche / Schule / Regiment / Ehe / Haußhaltung / Kinder / Gesinde / Policey / Kauffmannschafft / Handwerck / Künste / Wissenschafften / Sprachen / Bücher / Schrifften / Gelehrsamkeit / Ungelehrsamkeit / Krieg / Frieden / Tod / Teufel / Hölle / Himmel / Ewigkeit / Gott / Dreyfaltigkeit / Menschwerdung / Leiden / Sterben / Auferstehung / Himmelfahrt / Sitzen zur Rechten Gottes / Jüngstes Gericht / Ewiges Leben / Ewige Verdammniß / Ja Alles / was Gott / Himmel / Erden / Menschen / Engel / Teufel / Creatur / Creatürlich / Uncreatürlich / Sichtbar / Unsichtbar / Zeitlich / Ewig / Gutt / Böß / Recht / Unrecht / Warheit / Lügen

Die Jenigen Doctor, die ich mit Fleisch esse, oder mit anderer Katzen, ob ich schon offt mit aber Katzen Fleisch esse, Dannenhero also mit Katzen esse: Dieser Esopus ist Niedriger gebohren als Stoltze Jünger Doctor in Philosophus, dieser auff Dürre Krautt Acker zu arbeiten (Dann die Natur verlieret auch Zuweilen Von Den Primis qualitatibus und legen) Esopus darvon sagt in seinen grossen Bücher zu dieser Generalibet: Daß dem also der Natur Sonderbahre Eigenschafft. Esopus (seinen Knecht Geber an zu Lachen / so sagt: Ich bin auch ein Philosophus, Dann mit Diesen Lachen will ich alle Frauenzimmer Köpffe auff machen: sie wurden sie an / da er es Kaufen wolte, als sollen sie Dasselbige an Zeigen: Esopus Doctor ein Grober Fleischer Mensch / aber einen hohen Scharpffen Verstandt) antwortete Mein Xanthe, die Doctor stehe allhier Von sich selbst sagen / seine Diesen Laden weiße Natürliche Rinder: die andern aber / welche der Gärtner Diesen Laden zu Kaufft, die Hat sie Nicht gebohren / sondern seine Knecht Rinder / Dannenhero auch Nicht zu Verwundern / daß Diesen Knecht Rinder Nicht so gute Fleisch Fleisch / als seine weiße Rinder.

Also ist es so geschicht noch heutiges Tages mit Diesen Stoltzen auff gebildeten Herrn / sie stoßen / daß sie Nicht gewissen und Fleischen Räum in der Natur; Das gehöret Dero seinen Autoren Eigenschafft: Der Physicorum Natur sey eine Sonderbahren Eigenschafft / Andere aber sagen: Es sey Zu wissen die Caussa Physicorum / Sie seyen / Tartarischen / Aegyptischen / Asiatischen / Mercurialischen / Sulphurischen / Salischen / Roman Physicos / Die auch Andere mit Fleiß oder Frucht an Halt) haben / so existiren sie Nicht Sonderlich Eigentlich Fleiß oder Frucht Räumt / weil sie das Nicht existiren Können / so können sie auch Keine wahre Fleische Kinder / wie sie die Natur will

Corpus / Materialisch so Corporalisch sey / Von dem Leibe

will sahen: die dan Dienst allab soll gründlich
er Könnt werden / sol als Gott auff eine andere Zeit
er folgen von Gott haben / Nicht gesinnet. gleyenfalls
bescheret: sie aber können nicht sagen die es sein / oder
das die Eigenschafft hier sollen an sahen. Mit welchen Leuten
seindt die Verschen in Noth fall / gleich die eine dorf
mit einem Angelschuh verschiedene Thaten: sie stark
die Festigkeit, Tödte die Leute durch eine feindliche Verbor
gene qualitet, wan man siehet das die Leute in Dreck
wol gemacht dran Arbeit öffentlich stecken / sein Werk
zeit: aber Viel sonder / ob die andere. aber sie Ihr an
seinen ofst / einen Mensch.

Sagen / Dan sie in der Arbeit Münchet / das sein dort Leute

3. sach / aber Thun dürfen Nicht Vollkommen Aber stehet / der
ist recht weiß / Von der erfarung allein seit / ob sie sich
klötig einige art häufftigkeit das Von einander fliehen / Dan
aber da Sendivogius / sagent / in der Lufft ist eine gestirna
oder Aber-borgene stärke / die Lebend / aber dieselbe
gefangen / Concentriert und Coaguliert ist / ist beste
dan die gantze Element. Dieser eine grimet so klärent
und forbet alle gründen fünger optimum auch und
Nützlich zu bauen / die in ihren ithantzen für gewin
sie voller dem Spiritum Mundi / oder der Lufft Leben
fangen / Nicht anders als man gründig was klärtier fang
Möchte / Denn Nicht also / ob gesüret Mache da zu / als
ich Aber meinet. Wan sie dem Sendivogium nicht bestehet / so dirfte
es anders mit sich / Das 6. Capo. / Sondern / als zu der ich ge
verfasset durchsichtig auch / das das Und Vorhanden Spiritus
Mundi aber Lebend geist der Elementischen Welt / soll
gefangen werden / und die in seiner Essents und
Substants ist / das die erste Nahrung.

Ich schreibet aber Auch weiter / der hyleatische Arcanum
Daumb Meccurius, die erde ist de Hyle Catholica,
Archeth oder limo Mundi-primordiali Universali, Wan
als gemeiner erst- weltlich anfangend Archeth: welche
am anfang der welt / im Chaos / eine allgemeine /
Materia ware / darinnen und da vorhin die Himmel-fün
den der Nach der welt / als wahre Forma Rerum /
Essentiales, Nach Jakobs Leiter zu geistlich / dan
nach / Materialisch zu Corporalisch sich der Element
sag /

Jahr, und also aller formas und gestalten, so Gott in
Erschaffung der welt bracht, an sich nehmen: auch ☿ ihnen
dasselbe operirte, und auch andere absonderliche art der Natur und
Eigenschafft mitt sonder special Kunst, Kraft, Tugend,
der Natur, mit welcher er dann für einen Chaos mischet
(□ ☽ ☿ die ordnung, in welcher Gott alle creaturen
creirung in dieser welt, als Vegetabilisch, Animalisch,
mineralisch, Himmlisch, etc. geschaffen. Und dann sag ich, Nun Moses
gedenket, Anfang, also ist von Gott zu melden und
welt, anfangs Adath, (quia est de semine et sperma
Mundi ex Magnesia Macrocosmi filio;) welches seinen
Vatern art zu Manier nach, als wie eine jede Natur, Gestirn
und geschaffen sind, als auch den Himmel, gleich wie ☽ der planet
☿ Mercurius am firmament den obern Himmel; also
die alte weise darumb gleichnüs weise, auch schon, wie ☿
geschrieben. Dann die Mercurius, am obern Himmel, das eingepflanzt
dann gestirnen, mit dann er, auch seine tugend, Consum,
ziert oder zu seinem geschicket sind, (☿ accomodiret und
den Endzweck zu zeigt; mit gutem planeten gut und
gleichen, mit bösen böses und ungleichen: also auch diese
☿ oder Gott formirende natur, specificiret sich und operiret
auch nach art, eigenschafft und einrichtung der selben species, mit
welcher er, bei jeder Natur oder Natura gemäss, künstlich
auch der Gottheit ihre einigkeit, so in formiret sind. In und an
sich selbst ist er in seinem Catholicismo Catholisch; mit den
specialen Theilung, specialisch. &c.

Christ

*C. (Dises Vniuersal Medicin / köstet (ich glaub) zu machen
vnder wen man will / da sie in irer perfecten Natur /
das ist Corpus Spiritus vnd Anima / das Wir nun Materi nennen
fur sich bringt / vnd vnder die Medicin / oder zum Alchymia
dieses Stein ist kain vnderschid der personen / dann er nimbt
allein an / das man jm zu setzt / dann er ist fix vnd stinckt
nit in der vnreinigkeit gemein / als Salt / wie alle Spiritus
sind flüchtig sitzig vnd stinckt / darumb Wagram oder Brüsterbir
dises Steins zu sein / vnd dann sonst sagt Einer der
Philosophen dises Stein Stein / der Mensch nent / das
der Hohen Kunst gesetzt / dann das kain schlechter person ist.)

H. in der Hauptwelt ist mit dem Ding dieselbe,
so zu einem Kind noch ist / als Kind in 3. ~~[illegible]~~ in der
Natur / desgleichen auch in Statu Kind als Kind in 3.
Natur. ☿. Sohn. ☉. & heiliger Geist. ☾.) Das Universalsalz
so gelt ☿ gesundt leben, also Dinsel Stein ist das
philosophische Ding: Das Centrum simile ☿ der Erden.
Blei ist ein Schatten der Sonnen Corpus ☿ aufgenommen
also ist diese Vinum sal Medicin der Kinder Corpus ☿
☿ aufgenommen in dieser welt. aber Christus. muß sein
in diesen ☿ seiner welt der Corpus Sonnenmeister der
Recht der gerechtigkeit Kinder Corpus.

Auff dreyer dreyo seyt ☐'ΣΨ, spiritus aethereus, das ist Coelum (so die formas Rerum essentiales der Materia ausgetzt; Cum Materia mixtiret und sie vnigirt, in allen dingen Globi infectionis auffgethan; so per analysem das Chymica artificium daraus gethan, und sie stet hoch gemahlt sind Conservirens: also auch Aqua Communis, das gemeine wasser; die auch Vinum Catholicum, der Vniversal wein ist, so der menschen, thier tabidia, animalia und mineralia, allgemein in der gantzen welt (wie sie denn auff erden sind) tödtet. Nun aber ist nun das höchste Element Aqua, so mag es sie nicht so offt als auch der Liecht Leben, Kraut, oder Thier, oder sind solche dinge da mit auch nicht, als die der weg Philosophi mit ihren gesamten, steyf stehenden wasser, auch nicht den Saamen: also nun nie allein Ein iedes auffgangk Hülse dieser ist Catholicus ist, allgemeine Materie, daraus Gott das Chaos auffgezeugt, also ist gleich die selbige, auch Gottes Chaos (die auch ist rund und Cörperlich) seine Catholische oder allgemeine Materie, die nach sehr der Philosophi in jedem gradu philosophiae arbeiten sich der Form und Gestalt in Kleider und manchfaltig ändern, auch gestalt: Nicht dann ☿ Catholicus (wie auch Quarta (seine allgemeine seine Fundament das Liecht der Natur) Fundament ohne Prooemium, der Alte alten Heydnischen weisen Mann ab Stadt der die Griechische Fama Meister, und die orphens Carmen gestalt Also alles hat: Oceani & Tethyos filius, der sehr der Mond der Mutter alles heydnischen Götter, und sonst auf allerley Thier, das ist, der Materie, daraus alles Materialisch gezeugt und sie der Natur: also sie

Jhn dann dan fangen / so er offeriret / und solte er getaufet werden / alsdann / bis er / das Volk Israel durchgangen / zu seiner Vorigen Gelassenheit gestalt (so das phis quam perfecte dann gethan und offeriret) sich endlich wie gedöpfet hat / als dann so er Christo und seinen Jünger dienstlich / das Volk dienstlich / auch sonsten allen dasjenigen / was ihnen /

dasse / dermaßen künstig Alchymisten / daß sie nicht allein
Lufft offen steht / Vnd sich selbst / ohne anreitzung des Lich-
nes / in die Lufft Vnd wasser / sein eigen Element Vnd
Schwindet / da es Dann sie selbst damit
fix ist / Vnd / gemeyniglich saltz der beständigkeit Natur
Vnd Adstringens darvon ist / die Metalla / als Au. &
ohne allen Rohen brauch oder anwendung Schädlicher Corro-
sivischer Dinge / Ehe auch Sonn oder etwas ist gedacht wer-
den / die leichter sein Vnd - endlich mit gewisser Gesundheit
Vnd Leichtigkeit Eines Menschen gesundheit / Lust allein Viel
Dann Vnd Kostung Sündlich / so Gründlich Labor anten
Vnd arg-Chymisten / so betrüglich / Vnd Ihr auch bey
ihnen / so gar klug Vnd Klug Vnd Lust dünckt / Lasse
gleich / Lust andert / als sonsten mit dem Lufft fang es
Möchte noch (sage - Marr fang Vor Thörr fang:)
Sal Natura / Vnd Lucht sich / darumb Schelten die Lasse
brüder auch Lucht / der Stein Lucht Kan:) Corpisten sey
ich / Vnd gesprochen / Insonder Mineralischen Salitter auch
Spiritus Arsenic / Vnd dessen / Natur gemäß Künst
lich in (Als gesagt sein) Lange Zeit / gar bald
vnd Lustig Medicinisch Potabile oder
tränklich gemacht: also / das sie Nicht allein in
Metallisch Corpus, auch Animalisch dritte nach sagen /
durch Kunst Tamacht Röthen / Tingiret Adern gebracht
werden / Sondern auch Viel Krankheiten / alle schon Tingend
Vnd Krüfftig / so die Natur (Krafft Dimension) da
rein gelegt / erhalten / Vnd Thun / Vnd Thun / Lustig
Vnd wissen / Vnd gemeyn Kan se Lust Ding:

* Dass Lust Lasse Alchymisten Lust Lust / Lust / Lust /

die ich mit warheit bezeugen kann / als / dass sie selbst
gesehen / gebraucht / wie gegeben / und seine reinen bahn
wirkungen mit fleiss / als hier alhie ein mahl / ob schon
Gott / sondern viel tausend mahl / mit thränen zu klagen
Als solchen Europetatibus ist bisz hero von vielen hohen
Häuptern / und hochgelehrten gedruckt worden; so sehen
wir uns auch in billich darumb / dass wir als hier alhie
viel / sehr gefährliche Arbeiten in gemein / Russischer
ansteht Langwierig krankheit aus dem grunde curi
ret und hin weggethan / sondern auch mehr durch Gottes
Hülff viele (Gott zu lohn) zu wolfahrt gebracht / und
langsam kommt / und sehen alten gewissen man. Also
auch mag ein Arzt / und kunst die wohl auch üben / und als hierin
sich seltsam / wunderlich machen / Vitgi, Chrystallen, Corall
len, perlen / die wunderbahr fantasey Hyacinten / etc. und
die selben dann fürsetzt / (wie die artzney aus der
Lade Cörbat herfürgen) zu essen / die selbst und seine
Hellt die fürsichtigen Arzneyen klassen zum Bett / dann
Leichter / und seine - an farey zum Aderlass / sonderlich
standig und sehr nutzlich brauch.

Damit aber (so ohne das Halt) der weisse
Nicht gemacht dan werden / da wo ist das Halt der
weisheit selbst / sagen die philosophi / ist ein Lauter
da ein Halt stainer / das nahe Mensturn Vegetabile
Viniesale, und ist Stärcke als das gemein salz /
oder Kalch stainer / dan als aber wandelt und mach
das leibliche Metallische ☉ ☽. zu einem tauben
geist; so zerbricht / calciniret / auch die Metallische /
Körper recht Latine gemelt / philosophisch; welches das

gemein

gemeine Feuer der mach alles Ding: und dieses,
das auch das gemein Holtz und Kohlen Feuer gegen
Essentialisch (da quint Essentialisch) Holtz Feuer der
Natur Dinstfach genennet, als Holtz und gar Brennes:
Darumb es auch Alles alleine das Holtz Feuer (ganz
Ceu spectu Ignis vel Solis Naturæ in terris) in dieser
Kunst genennet worden. Das Feuer der magnesia, ist
das aller Edelste und für trefflichste Feuer, so stehet
in dieser gantz Natur ist, sonder Zweifel, dergleichen
Unsichtbare Feuer: Und wer der philosophi Chimici
Laboranten darüber nicht Meister, Klug in seinem arbeiten
(Grund Universal Feuer Krone und Zier aller Elementischen
der stirbet dieses Feuer in seinem Grund und Centro) Er
ist ein rechter Catholisch Natürlich Purgatorium der
dasselbe (wie dieses Feuer, aller Materialischen Unreinigkeit
aller Natürlichen Dingen, dem Feuer und auß Liecht.
Est enim Ignis רוח אלהים Spiritus Dei sancti Sanctus, per
petuò inextinguibilis: so aller Natürlicher Kraft der Vege
tabilien, Animalien & mineralien Natürlich tödtet und
zu Nichts kan, ohne dieses heilige Catholische Feuer,
Wer mag noch kan Niemand zu der ewigen Seligkeit
Auferstehung kommen. Dieses Feuer der Weisen ist die Kunst,
ohne welches seine arbeit ist Umb sonst: Denn
Denn es ist der geist quinta Essentia Weins Alcoh
Aceum acerrimum, Spiritus ignis Vitis Nagaras, macht das
Feuer Geist; Denn wo er mit einem Metallischen Corpore Ver
mischet wird, der wandelt es in sein selbsten in sein
Spiritum: Geist, Seel und Leib mit seinem gantzen
Leib Leben

Da Es Salta aus der Spiritus Mundi so lange Alles darin
Salata stunde / so lange als die Welt gestanden hätte, so
wurde darin Staub oder geringster Abgang da Nachricht
Nicht weniger in das Salzhaftige Aurum potabile, Es
were Lasse allhier dieses Salzige Spiritum Mundi Derobon
so stark ist als ein wegen Laugen / auch mit Lauterkeit
Krefften begabet / der aus der Erden gezogen wird

Conclusio.

Hierauf kann nun folgen die Vnreine / [illegible] / welche
über dem Zinghaude / da das Harnichtabelt / auch sun
derlichen Blutes gänzlich / und Rothlich / daraus ab
gehet begreifft / darunter Reinigt es ihn als gar nä
vnd sein ohne. Die Schalen sind voll gut Nutz
Arzneis / da das ihr Vorzeit Thorheitlich ist: Vorgestalt
vnd Lagen als Tändrigk und wird zu Nichts
Mit ihren vielen Sophistischen / gar Kalten / vnd gänzlich
Philosophia / Blocken / Rechnungen / Gedanckh / und Lehrn
Kriegen / da dann der Arzt Noth hatt immer Nothdurft machen /
damit den Krancken Nutz / vnd Noth / Hoffgedi
nen könte / darzu / darauf auf derselben dann gute
Gesundheit ab zu gewinnen.

Aber auch Anstatt allgemainen / Saturninischen / Holzsal
Kaiser Reichs Labendig Wasser / vnd Arzneis / Salientes in Vitam beatam; Aqua de cisterna Bethu
Aqua Vitæ, darinn Christ Arzt Noth (da dasselbig
brüsamen / so dem Aqua Permanan gewünschet schon /
Cörper Seel Leben auf Erden gibt: Aqua

Perennis.

Decennis, salubriter irrigans Omnia: Ein erbundiger, gehaltzamer Herr gielt da der Alte Fall / oder Abschlag, die gantze Arbeit Natürlich und Natur gemäß thut, eigentlich regieret / das mit alle dranckende Natürliche Dinge so Lebet und Leichnam erhalt. In Magnetia ist ein grosser Oceanus Magnetiæ Mundi minoris Macrocosmici, das ist / der Grund / der Alte Herr gehaltzer Mann der Philosophen / daraus entspringet 10 quillet die Meere Saltz Wasser / in welchen Meere Saltz gefunden wird: Darumb also genannt / die Meer aus dem selben ist solche / stehet Mannel / aus Steigen und Regen oder Nider fallen: Est Aqua, ut inquit Senior, in qua congregata sunt potentia albedinis & rubedinis: Mas enim & femina Metis Constituunt Aquam Vitæ Catholicam, in qua sunt etiam Tria, quatuor, ut supra: Catholicè Omnia.

Allegiret ist Fontina, das quell Brunnlein Hermogardi des Chymischen Philosophi und gantz Neuen Tractat / den König darinn zu baden und zu waschen: Ein edles Nectar thut / Lebendig machender Trunck aller Catholischen Krankheit / und der gleichen Aetherischen Essenz; ein Vniversal Salz / Darumb Acetum acerrimum / der alles stärckesten Essig in allen weitesten Orten / der Meister sey Könnet: Die stinckende Feindseligkeit oder Alte Todfeindschaft dieser Künst / die Metalle in ihre subtilsten Arcana zu bringen / zu Lebendigen / Feinen / in solutione der Corpus V. Vel Q. et. und ist solche Arbeit in einer Natürlichen Verfassung und Natur gemäß

an

auff Fleischung gelegen: Dieselbige geschieht aber Naturlegis dan Alexandrien durch Sal Sapientiæ Universale, quod est Sulphur Naturæ Catholicum; der Hauptstein in dieser Kunst: Dan er ist Sal Cum sua humiditate, videlicet, unctuosa, in igne permanente, der von gebrannten sage also Ihr, befeuchtet man Natur gemäß Künstlich alle Corpora, d. nann sie stehen, und auff Fleisch will! der die Feuchtigkeit sindt salzigkeit Ihr, behält, der weiß Licht einen in dieser Kunst, der Ihr Ihr Natur Kennet den Grund Natur und woher er kömmt Natürlicher Philosophie aber weiß Christus Ihr Natur gemäß Künstlich eröffnet am CHAOS: Den Saturnischen Geschlechten sieben Metallen und Corpora Irrigen Feuchtigkeit auff sechzig Honig Natürlich Quäcksilber Oel Der Fruchtbarkeit, Feuchtigkeit Natur Vegetabilien, Animalien Metallen, sondern auff Erden auch in offenen Strom, darinnen alle gesagte Natürliche Dinge Von ihrer Unreinigkeiten Natürlich Künstlich abgesondert Ihr gebadet werden: in ihnen sind der Tauben Feuchtigkeit Ihr Fruchtbarkeit der Erden, Universalis; welche (die Hermetische) der sind salzige getwagenen, seinen Kauf, Natur die Erde ist seine Ernährerin. Est enim Mundi Majoris CHAOS Catholicum, in quo Generatum, à spiritualitate Terræ, Ut in quit philosophus Divum Catholisch Medicinisch Zeichen der Gebrechen Natur und Fleisch Oels Canon Ihr sie Assisten, Natur gemäß Künstlich schützen Ihr schädlichen Ihr Natur

Einer Tinctur Kunst begraben / auch Alchimisch / die Vinum ale
Medicin der Weisen / Jungfrauen Milch genandt / Tinctur Venus Essig;
mit Diesem der Philosophen Nectarischen Trunck / der in
allen - toll Hund quillet / Labet und erquicket sie. Dan gratis
tisch / etliche Einer - darinn Naturgemäss / Alchimisch schägthat
und weiss Medicinalisch braucht / das Wird der Rose der Jung
frawen Milch gibort / und aus seinem tod Hunger
zu seinem - lebens Natürlich Aqua vita sein wöret /
das die - Nasse Elementa (Wasser und Lufft) in Alchimia
Lufft seyen / und sie allen gestanden der Sophisten Nar sein:
dan ein weiser Philosophus weiss / glaubet und
kennet kein andre Natürliche Feuchtigkeit / das die
Corpora Baden / reinigen / und gebähren / Perfect und
Plusquamperfect machen kann / dan das Natürliche Catho
lische Tinctur Korn Laben Feuer und Aetherische Lufft /
aus das ein gebohrnen Kind der Sonnen - Art / mit
Kindlichen gestalt zu öffentlichen Leben / Alchimisch ge
boren gebohren; Dass Salz allein / und sonsten gar Kein
Kein andre / - andern Vegetabilischen / Animalischen und Mine
ralischen Dingen / dass ab - lassen ihren Einwohnern / Ihr
höchsten Natürlichen Volkommenheit Natur gemäss
Einigkeit zu haben.

Dass erkennt / Einer Artisten / einer Philosophischen Kunst /
einen Mundus bekäntnüs / und Einen Arbeiter
Einen rechten Materiam und rechte Directorium aber
lange Reise seyn / so haben sie gentzlich in Krafft des
Feuers und Lufft / das Natürliche Kind der
Sonnen

Mm Mm 3.

Z Verbum dicit die ewige Regeneration, plus quam perfecte an Kunst Multiplication alles Dinges / so auch seine Wirckung / durch die Quintessentz / Universal Medicin / zu exaltiren in den höchsten Virtutis gradus (sonderlich auch seine Weise) aller Vegetabilia, Animalia und Mineralia; und bereitet also / gerade Nutz und Lust Gott an / sondern Er auch selbst und seinen Nächsten. Sancte Justus auf Ihr alle andere Alchymisten / die aus Mangel der Gelehrsamkeit und Verstandt / Kunst / und Geist falsche arbeiter in dieser Kunst / in seiner arbeitung selber nie gleichet haben: Denn derselben quell ist nicht gut; der rechte meister ist Natur; so sind und bleibt / die davon geschrieben / Kunst Schändlich und Nichtige arbeiter. Sendivogius saget in seiner philosophisch Kätzel / da er hat sie in seinem Verstande verbunden / wollen meine wenig seine Weisheit und Kunst zu gering / oder unmöglich. Es ist offt möglich begeben / daß ich manch die Kunst Nur wenig zu dunckt Nur gesagt / oder sie haben gar nicht starck Köpff / und nicht glaubt / da etwas in Meiner Macht sey: Es ist eine Jeder Gottes sagung: Darüber sagt er / Dem der Glaube alles ist gantz eindrsam / der glaubt mir das ich mit Meinem eigen derselben Hand Steine dreier Jacobs gesehen habe / auf Engelisch / der dasselbe Vertrauet / habe ich Mit Fleiß Nur erfahrt. Dieß ist das Erste das Er sagt: Nun Müsste manche das Er sagt allzu minster Nahmen genennet / so sage ich / Seine eigenen Nahmen aber ist Einfach Mercurius Das Vor Lebendig / derselbe die Sünder Nennet. Hermes spricht also Die Sonn ist sein Vater; der Mond seine Mutter; der Wind hat sie getragen in seinem Bauche; Das beziehet sich auf das

Lapis Philosophorum

Löse 4 oder 5 Loth Dinte in einer Schale V. præcipitire sie mit Oel, so lange bis nichts mehr solches will niederfallen, giesse das klare Liquor von dem præcipitirten ab, und giesse wieder reines Oel darauf, so wird sich der præcipitirte Theil wieder auflösen.

Nehme einen Loth Cinnober, und ebensoviel Salmiak, reibe beyde dieses wieder in einem gläsernen Mörser, thue es in einen Schmelztiegel, und setze solchen in ein Kohlfeuer; gieb Acht von der Solution, das Quecksilber gemeiniglich mit dem Cinnober davon, es sey denn, es habe zu viel darüber gethan, siehe das Tiegel in einen Scherben mit Sande oder ein Lumpen, damit es nicht gar zu geschwinde kalt werde, sonst springt der Tiegel leichtlich entzwey, und bleibt das Cinnober-Quecksilber beysammen, und ist ein weiß R. fix in der Mitte zu finden.

Solche mit dieser gelinden Digestion so lange thun, bis die weiße Masse nicht mehr zerfließt. Die Materie in dem Tiegel muß nicht bewegt werden, damit sich das R. nicht wieder mit der Masse vermische.

sonders fein weiß und blaich.

66 wird nicht übel sein wenn man [illegible] [illegible] [illegible]

16 oder 20 mache so sind V. als die Solution ist,
dann Wasser in den entsprechenden 8 mit 36 Teile
V. gegeben, bis zu der C Solution, mittlere Zeile
um reponiert, so präcipitiert für eine C Schwefel
Zu wenig, sagt es so lange stille stehen, bis
das V ganz klar geworden ist.

Gieße ich aber das V bestehen ab, und gieße
wieder Wasser nimm gegen Quantität V
darauf, und lasse das V wieder stehen werden.
Gieße es ab und wiederhole die Auswaschung
mit Wasser. Gieße dann das V vorsichtig
ab und bringe den Oy über mit gebrannt
ein, das gerade genug sind die 8 gemahl
lassen, aber nicht Kern, aber das O nicht
stehend wird. Die Oy schwimmt nicht.

5. Nun nehme 1 Teil Oy. Teile es in
ein pulverisch. Gieße Schale, und lege
3 Teile von der Quant. K. mit auch so
viel mehr ist im Oy gefunden zu vermuthen.

sagt ab in der Tonart sagt sie nächsten Grund-
und Tritt ab nun Fröhlich Accurate; Voll-
ständig nun die K. mit den Ob. Hörner und
Fagotten wenden, so nimmt sie ab den Violoncello,
Contrabass ab mit einander: Horn ab in nun andre
Violoncello, gingen hinter 3 andern stehn nun
Violoncello den der K. sagt, sagt ab hinter in
der Tonart sagt so lange bis die K. wieder
die gewendet ist.

Die Cadenzen Instrumental von hinten ist
wenden sie öffter sie besser.

Vorspiel Kan man sie nicht etwas
auf D oder G projectiren und sehen was
ab Horn will; oder man Kan etwas auf
nun Ding C in Acht nehmen, und sehen
ob ab der C Horn Flöte oder E messen
will, so bleibt es dieses Stück; wird ab nun
gleich singen.

Von dem Fuß der Röhren der pfeilerförmigen Kölbchen muß etwas abgeschnitten werden, so daß nur ungefähr 12 oder 15 Zoll davon bleiben, damit sie in die Löcher hinein gehen, die zu diesem Behufe in den Tischen und mit den Oeffnungen versehen sind.

Wenn die Röhren eingepaßt, kann man die Röhren nach mit etwas S. V. verschließen, damit alles wieder kann; das S. V. muß aber gelind abgewärmt werden, und so bald man sieht daß das S. V. dazu genug ist, muß man das Kölbchen mit einem Korck und Blase genau zu stopfen.

das Innere auf 3. X. in einer irdenen gut glasirten Kann auf
und stehe es auf den Ofen oder Capelofen, so lange, bis es
wie 1. Quart Feuchtes 12 Loth sein. Dann gebe noch dazu
kann man 4 mal destilliren. Die Figirung des Feuchten
ist besonders gut und läßt sich besonders wie Ey.

Eine andere Kunst auf diese Art.

Nehme 1. H. Feuchtes, 20 Loth Vitriol und 10 Loth Silberstein,
sind es in einem Glase in einem Kolben oder Retorte
laß 3. Tage lang in 3 mal destillirtem Brunnenwasser stehen
so 1 H. Feuchtes, ein Feuchtes fügte zum wenigsten
7. Tage lang das Feuchtes mit dem Oleo Vitrioli oder
Cement-Wasser d. d. d. so lasse auf 8. Loth Feuchtes, 7 Loth
sein O. auf 8 H. 4 Loth. und so fort an.

Noch eine geheime Kunst

Nehme Ey so gar dünn geschlagen und nehme mit
dem Sperma Martis in einem Tiegel oder Glas
nimm ebenso viel wie andere mit Oleo Vitrioli besprengt
ein und setze es 8. Tage in warmen Sand und cemen-
tire es, so wird es gut, so ist es erstlich von 1 Loth Ey
8 Quart 7 Loth 2 Q. sein O. und in einem Quart O. 2 Loth
sein O und mayste das Ey nicht calciniren und las-
sen werden und mit Oleo vitrioli mit tränken, und
endlich seine Sperma Martis, arbeite wie beschrieben.

Zur Bereitung Spiritus ist die gemeine Art am tag nehmen, das Land 3 Theil ℞. Theil Asperfort und 2 Theil Ochsenblut. 2 Theil Kalk nehmen.

Erstlich lasse ein neuen Glas Hafen wie obstehend brennen, gar trucken, nicht rauchen lassen und eben gleiss mit dem Glas ohne mit einer Hand fassen, und nimm Deckel wenig, der nicht Grund passe, sonder stehe 2 Finger weite vorgen abstehen 2 Theil über dem Hafen. Der Deckel muss gerichtet stehen, oder klein gebrochen, wann man nicht einen Deckel findet. Der Asperfort solches umgekehrt, so nim 1 Theil Deckel Kalch gedruckten Salz ist nun in das Glas oder Hafen, den Deckel zwei Finger breit mit einer Thonnen-Glas, darauf nim ein Theil Salpeter Kalch mit und gestellet, das Salz nun so weit stehen lassen nehmen und auf den Deckel 1 Theil Salpeter Kalch gesetzt, stehen abnehmen, darauf nim ein andere Hafen und mache ein Kunst-Loch und in gesundert (so muss Salpeter stehen in der grösser einen Theil) Der Theil also gebrannt in einen Hafen in ein Kasten, und 2 Theil Kasten mit dem Kunst-Loch in ein andern Kasten in welches Loch gemacht, und das Loch nicht verlöschen, so nimm ein Hafen Deckel-Deckung, nehmen das Glas Hafen und setze es in den Kasten, wo nimm das Kunst-Loch ist.

♀ zu ☽ zu transmutiren, das ist ℔. 20. Loth ☽ giebet.

Nim ℔ ♀ cementire es mit ℔ ☽. thue solches 3. mal mit ♄ so ist das ♀ tingirt dann nim 80 Loth das ♀ stoss es klein, reibs auf einem reinen Stein wol ab, nim ein Ey, schneids oben ein Deckel, thue das Eyweiss heraus, nim ein reines Holtz, schlags in das Ey, so bleibt ein weisser Salat an dem Holtz, schlags trieb in Ey ab, so verbrennts nun ℔ ♀ 20 Loth zu ☽.

2.

Wenn ihr diesen Harnisch so lange
wein in gemeinen Wasser, Harnisch wird
länger und langsamer, das ist zum Verfliegen
und zum Klugnen. Zum anderen wird das
das warm bald erwärmen, nun gieng Glas
Vom Schlagen und wird das Harnisch nun
zu Pulver, und heben allen Harnisch glatten
Harnisch Harnisch, das Harnisch zu einem Glas
Amalgama wird, als ein Vitrum Terra, Verbleib
wie ein Simbolet Glas Vom wie einem guten, und
versiegelt war, in gesetzten Ofen gesetzt, mit
linden Feuer, bis sie schön schwarz, darnach
wieder Braun wird, wenn Bauch Rothworden wie
ein Zinnober, und nicht mehr wie ein Rosen
Braun. Nun wird Vom ebenen gemacht,
Harnisch wie Vom Gold nun Salz Lot, pulverisirt
Gold wie ein Salz Lot, pulverisirt
gemeinen Pfingstein und gute Zeit
Salz — Pfingstein, lass wie Pulver

Nun

dan ℔ rothsichen Saug dal halben quintlein
darauf, so nemme dan ℔ gar gu einem
Pulver, dal nimb allal klein gerieben
und sahe ab dan ganzen Schlaff zu
einem Glas zu. davon dis dal halben quintlein
genommen hast, und sahe ab wie dan die
gelbe Ader so rein sich nicht mehr streichen
lassen. dan gramsen, darnach dan dal klein
gestossen, und endlich blutt Holz
darzu nimb dal halb und reduir zu dan
Pulver, ich dan Arabischen gleich. Von der
Rothen Mahler, nimb ein halb loth, und last
drinken 12 loth gemeines ℔ in einem Topf
ausziehen, wirf dal halben loth darauf, so fasse
ab aber zu zu dem gemachst. so viel da davon
genommen sahe ab den Saft wieder zu
dass aber stehen bis wieder. Gran weiss dan
roth. dal stehen also offen und.

m with Spirit of Vitriol. at the bottom you will find a Sediment quite O. ☿ ☉. which in Aqua Regis will show his Colour

Sine Sura.

Nimb Sein Gold in Blättern ein Mercurium vivum vergarnirts mit Salz und ☿ Brodt, darauf machen in Crucibulo distillirt Sein das recht und wie vor gesagt, und thun darzu Brodt Steine Saturni. die werfen alle mund Mercury und Sign die in den Distillirte und seiden Zeiten ab ganz weiß, darnach die Tinctur gelb Zeiten ab ganz weiß, Rund das gedistillirte ist, sehen ob in ☽. ☉. die Tinctur gut sein die vergessen je Sache Sein wie Saturni Spirit of Vitriol allezeit recht abscheiden wie vor gesagt ist, und thun es in ein ☿ wohl Verwahrt mit seinem Filtz und mit seinem Glazen Deckel, und giebts

ab

also wie angezeigt einen oder mehrere Theile
in gleicher Art, wie der Anfang gemacht worden
Tage, damit beyseite gestellt und schon
offenbar, und dieses abermahl, und schon
in ein anderes Glas wohl abgemacht, und schon-
gemischter wie auf alter Anfang ein vor 60 Tage
Darinnen kommen die verschiedenen Farben, die
erste Schwarze, die andern Weiß, die 3: gelb
die Vierte Vorsicht ein Zimmer, so vorbeigestellt
glas und Deckel reinigen von Harz, und schon
in das dritte Glas und gibt acht einen über
und über in allen Anfang ein vor 15 Tage
damit vorbeigestellt Glas Bauch, heißt die Medicin
bereit. Nun von der Medicin nimmt auf 56
Theil Wasser, das setzen in einen Topf gleich
hineinsetzt wird, wenn das Wasser darauf so

Von Schwefel als ist in Laubus Leer Gold das Be-
stehet in allen examinirens.

13. Wenn nun Mercurius Virginis und Sonne als
allerin in Sag Steigt zu pulverisiren, so wird nun
Saturnus ♄ Saturn, so nun Salz oder Salz
und Sagrad in das ☿ ungar das Sch sich darinnen
schwer. als nun zu einer Einfach Augmentirung
nun Salz unsichtbar Mundus, das Allerley das
☿ ungar anzufangen als Metall nun Saturn wohl
Innerlichen Vorrath wird nun zu einer Tinctur
ein Sag zu probiren auf ♀. oder ☿. oder ☽. wo
als seinen Tinctur oder Vergleichung nun Höchsten
Gal und nun Einzelnen Zugesetzt

Zu Stoffen zu fixiren

♃ 1 ℔ Arsenicum. 1 ℔ Allaun, 1 ℔ Salpeter 1 ℔ Talk
1 ℔ Tartar, und dann Blum tartari darüber digeriren
und gegossen Tinctur das Sch sich egalem Flüs-

das Haar wie 1 Theil aus 1 Theil Venus und das Fleisch
so bestehet das 4te Theil aus Bley und wird gut Luna.

Wie zu Luna zu machen.

Nimb 1 March Pfeiffer Blas und sie klein, giess
das 2 Pfund mit einander fleissig, darin giess 3 un-
zen Pfeiffer, und darnach ein halb Bley auf den
Test, und so es geschmeidt will mit einander gar
wenig von dem halben Bley mit einem Eisen, wie du darin
und thu einen andern Boden hinein Pfeiff, so thu darzu
1 Loth Pfeiffer und Bley dieses zu, so hast du gemacht
Marck fein Pfeiffer Silber.

Johann Christoph Wagner Haubold Chymisch
Werck
Gesamt Bibliothek Dresdner Chymie 1735

Process auf d. Kunst Ultramontanisch è Donativo, das ist
aus dem selbst gebohrnen und gemachten Colmarerisch
und deutschen Herrn Herrn Herrn Herrn Herrn
D. Gregorii Horstmalds. Communic. d. 15. Jul.

Dem H. von der Kunst hat Dok. Gregorii Horstmald diesen Abriss
in Ehr seiner, nachdem sie auf der Ostermesse angekommen, nachgebil-
dung K gezeigt, damit sie ihr 1590. Col. [illegible] für Optim
gönst und transmittirt hat an Bartholomäitag Ao 1603. in
Madrid, daneben auch diesen ganzen practicam und ordnung
process, wie im 1500 (:1550:) Französischer Crone von newst
für newst hat communicirt und abcopirt, Last inderstill
zum Stadt Hermolaum (:Osterbon:) Ao 1604. d. 11. augusti. Darauf
Herr sich bald auf arbeit gemacht, und 1606. Ostern anfang
Monat April glücklich für und gebracht.

Practica.

Als ich 1604. d. 11. Aug. diesen process bekommen und sonnach
mit eignen Hand, in eigner Person, ohne einigen Menschen
Beyhilf angefangen und ordnung beschrieben, habe ich doch im
ersten mal in der composition gefehlt und nicht als einer
meiner K Collegen. Als mir nun 1605. mein ange-
fangen Kunststück fehlschlug, derhalben, dass die materia
der Quecksilber Kalken so wohl auf der gestalt Mercurii
nicht genugsam gewesen, und darum die Kalk mit dem
Schwefel in der compos. con und Zusammenfügung sich nicht
wollten verändern oder verringen wollte, Als [illegible] ich alle
Ringen und fing am Ende d. 1605. Jahrs ob widerum
allen neuen an, die Arbeitung mit sonderlichen grossen

fleiß und geschicklichkeit, da erlangte mein werck einen
glücklich[en] succes und fortgang.

1. Ich nahm d 19. octobr 1665. Joh. ☿ der vorbenannten materie
die reflexion ist in einem ☽ ☿ ☉ △ gelöscht ist ein wenig
rubin gemacht, und ist 8 tag und nacht stehen, alldem
hatte die materie eine grosse unreinigkeit niedergesetzt.

2. die solution filtrirte ich per chartam, und weil ich fil-
trirt hatte, hies ich über eine flasch △ auff albegelinsen
verrauchen, bis die materie oben im hartheim bottom
alldem ☽ ist in ☉ und ist ☿ zu einem klaren
☿ ausgesotten. dem trockute ich und reflexirte ihn abermal
mit obigem ☽ ☿ ☉ △ so nieder ein wenig warm gemacht
und ist 8 im keller nieder aufgesetzt. diese arbeit
wiederholte ich 6 mal (d. 10. oct.) bis ich sahe das ☽
☿ in eine liebliche blau-grüne farbe und keine un-
reinigkeit mehr niedersetzte, auch keinen so starken corro-
sivischen geschmack mehr hatte, sondern ich auch der finger
ganz lieblich und fast süßlich schmeckte. also war meine
materie nun genugsam gereinigt, welche purification
ich denn an noch nicht gethan, alsdenn ich auch
ein ganz innern werck anfangen, also nicht meine
volkommene ☿ gesucht wollte, sondern eine tauber innern
metall machte, also das ich [illegible] genau nahm einen
vierzig theil ☉ in ☽ projection fand, der vierzigste
theil aber war entweder ☿ oder ☽ grober unreini-
gkeit ☽ ☿ gab doch in ☽ findung eine ☉ gleichfalls
☉. gleicher gestalt

Klüfter gestalt sahe diese Cur Cognitur operation in
der medicin, sondern Venus anstoßen natürlich grassiren
und stet, ward auch oft wieder abgebrochen, daß nichts
ist gleichwohl sind die rechte materia gewesen, dasselbe
auf der welt die Gold geben, noch dey Cognitur solcher
Schreiben oder Zuversicht, sondern sehr gar klärlich
da sie in d verification gestellt, u. daß an statt
klärlicher Reinigung vorgangen Cassel.
3. Eine sonderliche Observation ist eben diß dabey, daß in
den Cadmen, nach d auflösung auch nicht gring, ein
grauligt Salz: Sondern Salz dieses nun wohl grau
nichts als reine materia als sand nicht calcinirt
in eine Crystallene retorte, Cujus sie in einem Cognitum
ofen mit proportionirter Vorlage, fünfte mit Feuer
unter, und stich, innerhalb 12. stund mit Wasserlicher
Cognition d Δ, worin Chaos in gestalt eines sehr
subtile grau dünsten u. nebel über, so lange bis
sich kein spiritus, oder eine Luft mehr sehen lies
sondern das rothe corrosivische oel und Feuchtigkeit
fast die rechte Cognitur, alsdann lies sie d Δ gesetzen
abgehen, u. auf folgend morgen, da es verkaltet,
nahm sie die Vorlage, mit samt der empfangenen
Feuchtigkeit gabe aber gos die materia in einem
Tiegel und stiel etwas vom feinen in abermahlige
d Vorlage, da gefallen aber so subtile ist der Arsenic
und Cobalt ein feines gelbes mehlichtes Salz,

und weil die phlegma noch dabey, indem ich den R
incalcinirt gelassen habe.
4. also that ich mein menstrualisch V in einen Kolben
und digerir balneum also phlegma gewinnt davon,
ab das nicht ein einiger Tropf dabey bleib und ab-
dann fand ich mit grossen freuden im grund des Kolben
ein Chaos schön klar, scharlachroth, dick und ganz steif
am gewicht, welches mich so hoch erfreute, dass ich
auf darüber gewissen nutzbarkeit, denn in meinem
ersten wurf fand ich das Chaos, weil die materie
nicht genugsam gereinigt war, nicht so schön,
sondern auch mit viel andern spiritibus abrabenych
dachte also Gott und lobt den Herrn ganz gross
das ich hinfort ein ganz rein werk anrichten würde.
5. stosse derhalben mit freuden und lieb Gott gros
mein klares Chaos in einen gläsernen phiol, schmelze die-
selbe auch gemächlich für, setze sie auf einen reinen
Ofen in eine sandene wärme büchse, so voller
asche, mit baumwollen umbzogen, ein, stelle denselben
mit einem gläsernen Kolben bedeckt, das man durch-
sehen könte; in ein dampfbad, lass die materie
lange darin stehen, bis sie sich nach völligen werken, in
andern Farb, nemlich in ein klares Hellrot und dem-
nächst V, und in eine dicke Erde, welche sich am
grund des glases niedergesetzt und in gestalt eines
rothscharlachen, hochfarben dicken crocus war.
6. den obersten spiritum und nebelgeist thue ich davon,
und setze die dickflüssige und schwarze materie wieder
ein, lasse

ein, sie arbeiten sie dissolviren, wie vor, und nach obigen
Lager scheide ich das jenige, so sie aufgelöst haben, nemlich
den Mercurium, Planum spiritum, abermal davon ab, und
reibete diese arbeit so oft, bis ihn gründ nichts anders
mehr überblieb, als eine trockne erdichte Erde.
7. Nach diesem reinigte ich meinen spiritum per deliquium
aufs beste und klärigste, als das Sal Planum klar ward
als ein augenwasser. Die überbliebene Erde aber dörrte
ich sanftiglich unter einer capellen, da ward sie so dürre
und trocken, als ein staub, darauf goß ich meinen spiritum
und setzte es wiederum in die naturam putrefactionis oder
digestion, da extrahirte dieser spiritus den Solem ☉
oder Gold in sich und färbte sich gar schön goldröthlich
das goß ich ab von der materie, in ein Glaß,
und goß per balneum den spiritum vom extrahirten ☉
auf, da blieb der ☉ in form einer corallen dahinten,
und war so feurig, daß ihn nicht zu vergleichen, auf
so hoch als ein Rubin aus oriente, diesen abgegossenen
rothen spiritum goß ich wieder auf die vorige Erde
oder überbliebene materie extrahirte mit demselben Rothen
allen ☉ heraus, abstrahirte wieder ung ad oleositatem und
that ihn mit den vorigen in ein Glaß gefäß zusammen.
8. Nach diesem überblieb das Corpus terreum Planum ochrig-
gelb, das trockene ist abermal und calcinirte so fest
wie obige ☿ unter einer muffel, als wie vorhero, goß
ich abermal meinen spiritum drauf, damit extrahirte
ich gar subtil auf einmal ein schön Planet rothes
feuriges und fixes Sal, die Erde aber remanent
aber, denn das Sal gantz gestrahlt, ward ganz fahl,

durchsichtig und klar, wie eine Sole saltze und war ohne
alle Kraft und tugend, die wasser ist also all unnütz gantz
hinweg: also hatte ich nunmehr meine materiam darvon
und durch alles löslein gereinigt, und in und durch mich
selbst anatomirt, aufgelöst, geschieden und in der 3. principia
philosophica gebührend gebracht.

Compositio

9. Hierauf nahm ich meines alkalischen salzes sublimirten
salz, welches an strassburger gewicht etwan ein
Lot hatte, und von meinem obigen spiritu, welcher fünf
Lot hielt, 2 1/2 Lot, theilte diesen wiederum in zehen
theile ab, dass jeder theil 1. Lot und 1. quintlein war,
goss den einen theil zu meinem salz in eine phiolam,
schmelzte es aber zu rauch per se ad digestionem
in asche, alda ward ich innen und sahe
deutlich, dass sich das salz in diesem spiritu auflösen
resolviren anfing, derhalben stärkte ich das aufgelöste
salz mit dem andern halben theil des spiritus
das ich vorhin 2 1/2 Lot hielte und so bald ich
diese beyfügung gethan hatte, schiede das corpus mit
sampt einem spiritu als eine schlechte solve, es ging
auch über sich bis an den ausgang des glases, wahrte
es aber nirgends anderswo stecke es im glase
und stieg auf und nieder, bisweilen saltze es sich
an boden, bald aber wahr es in der mitte, denn
wiederum in der höhe, und diese arbeit trieb es vom
4. Julio bis auf den 7. August, nemlich 34. tage.
10. Endlich aber wie ich das wasser mit dem corpore
in solcher arbeit durch das auf- und niedersteigen ver-
einigt hatte, ward es zu einem schlechten pulver und

Glas ganz trocken auf den Boden liegen: nehme ich das
rosafarbe Pulver ist das A zum ersten grad, nehme es auf
auf den finsteren, und setze es in asche, da fing nach 10.
tagen die materie an unten am boden, das glas etwas
weniglich zu rothen, welches mir die allergrößte freude
brachte, denn ich ersahe daraus klärlich, das sich das
compositum rothes m. r. a. ganz gerne und baldig
verzeuch und abgrund suche, derhalben ich erstlich
gläser conte, das ich gift daher alle meine arbeit
recht wol erkannt habe, wie ich auch klärlich erkenne, das sich
mehr tausend principia und dem allgemeinen
saamen kräfte, in jeden insonderheit gefahe, und auf
eine einige einzige materie ohne einiger fremder
dinge beyfügung gemacht habe, derhalben suche ich getrost
fort und setze diesen grad des feuers 8 tage, bis die
materie oben und unten so rothe geworden als der
thon, ganz schön glänzend, gleichsam als wenn edelsteine
flüssig würden. Als ich dis sahe, wollte ich wissen
ob nunmehr das pulver fix und beständig sey worden,
öffnete derowegen das glas und nahm einer kleinen
quantität heraus, legte sie auf ein glühend blech,
aber es wahr noch nicht fix, sondern verrauchte davon
alsbald gänzlich hinweg.

11. Derowegen siegelte ich mein glas wieder zu und setzte
es nunmehr in sand, liess auf, nachdem es gebührend
flüssig gemacht war, den dritten grad des feuers
angehen, alda fing diese rothe materie wieder an im
glase auf und nieder zu steigen, und schwebte also wieder
gänzlich empor, theil aber das glas unten und oben

Zirkulirt

simlich nlarem Licht ob sich nüt in der mitte des glases
ab und brachte daselbige nimmals. In dieser arbeit
welche abermals in die 30. tage währte, sahe ich stets
bey nacht als vor, mehr als in der dreyfachen grösse,
welche mir unmöglich sind alle zu beschreiben: endlich
aber gab sich das pulver zu boden und war in klarem
klingen glas gestanden, dass ob sich auf einem grünen
klee glanz Saamenhaft glüen liess. Ich that also damit
eine probe zur projection und tingirte mit einem
einzigen gran 2½ lot (: al. 3. lot:) fl in Cu;
12. Nun war ferner vonnöthen, dieses mehr, das
ihm recht Orth auch mehrer zu geben und nicht zu lassen
damit die auf der mehrere in die höhe und also eine
vollkommene kraft möchte gebracht werden; derohalben
nahm ich das dritte principium, nemlich die animam
oder Sol, als nun 4 die ich bis daher aufbehalten
hatte, und am gewicht 3. lot und 1. quintlein war,
gos dazu meinen zurück behaltenen spiritum fl, welcher
3. lot war, und tog sie per modum (: Neum:) etliche
mal mit einander treiben, bis so lange, dass sich diese
beyde substanzen vereinigten, also dass solche ist in
einen gleichen theile, dann einem theil gos ich auf meine
mehrere geblätterte erde oder ☿, die nahm diese ani-
mam mit dem spiritu begierig zu und vereinigte gar
gerne an und in sich, ward auch alsobald in 12. tagen
trocken roth, welche aber noch nicht für ☉ tinctur, sondern
tinctur über den ☽ waren und ☿ in Cu, dass selbiges

gleichfalls

gluhenden in der schmidin S. gran O gesund, derhalben
fuhr ich mit meiner imbibition fort, bis ich alle
sieben theile der anima oder des Iris darinnen
gebracht hatte. In der achten imbibition aber tinctirte
mir das mineral welches ein theil dieses theil Veneris
in rebrum solem. In der fünfften imbibition tinctirte
1. theil dieses 100. theil metall. In der 6ten tinctirte
1. theil dieses 1000. theil der andern. In der
7. aber 10000 theile der unreinen sonnen.
Also erlangte ich mein verlangt mit grossen freuden
und bekam zu diesem mal q. Col 1. grünlich in der
gewöhnlichen Kohlen medicin. Das andere mal als ich
dieses werck zu Nürnberg anfing, bekam ich
5 1/2 Col; das erste mal ist dem rothen fast gleich
gewesen, davon habe ich den wolgebornen Herrn grafen
O. V. i (: O. V. D:) auf seinem grund und boden
gelieffert 140000. gulden. Ao 1607. d 9. aprill.
welcher aber neben mir das werck vollzogen und
die universalis Tinctur ist, und die nicht in der
medicin der metallen gebrauchen, die tinctur 1. theil
dieses universals in 1000. theil gemeinen O, so ist
gemelt fermentirt und tinctirt alsdenn dessen 1. theil
10000. theile in gutes O.

Jordanus von der Rese
oder
Jobst von der Rese.

Lapis Philosophicus
Charas

℞ Alum. de roch.
vitriol. Roman. aa ℔ j.
Cerus.
Sol. alb. aa ℥ ß.
Sal. Tartar ℥ j.
Camphor.
Thur. mascul. aa ℥ ij.

[illegible]

Acet. vini ℥ vj.

[illegible]

2/3